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T H E  
CRITICAL REVIEW.

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For the Month of *July*, 1756.

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ARTICLE I.

*A TREATISE on RUPTURES. By Percival Pott, Surgeon to St. Bartholomew's-Hospital. 8vo. Pr. 4 s. Hitch.*

**A**S the preface to this treatise contains some truths which nearly concern great numbers of people, whose hands books of surgery do not naturally fall into, we believe our readers will readily excuse us for presenting them with the following extract.

‘ From the disease which is the subject of the following tract,  
‘ no age or sex, no rank or condition of life is exempt ; upon the  
‘ proper or improper treatment of it the life of the patient frequently depends ; it sometimes requires one of the nicest  
‘ operations in surgery ; and has in all times subjected mankind to the grossest and most iniquitous frauds, imposed upon  
‘ them by knavish and ignorant pretenders, who have neither  
‘ anatomical nor surgical knowledge to support them, and  
‘ whose credit is built on the credulity and bashfulness of those  
‘ who fall into their hands.

The trusses put upon abscesses, bubo's, hydroceles, and  
‘ unreduced ruptures, are melancholy proofs of their ignorance :  
‘ the number of deluded people who have paid largely for attendance on ideal ruptures, and the still greater number who  
‘ have been at great expence for cures which were never performed, are well known proofs of their dishonesty.

‘ The generality of mankind look upon a rupture as a kind  
‘ of imperfection in their form, and as a disease which impairs  
‘ their strength and abilities ; and the more modest and bashful are fearful of having their disorder known, from the mere  
‘ situation of it.

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‘ With this opinion and this fear, these pretenders are well acquainted, and very lucrative use do they make of them; they well know, that the man who looks on his disorder as a material imperfection in his form, or as the cause of any debility, will be glad to be rid of it at almost any expence or trouble: hence the ignorant and credulous are subjected to tedious confinements, painful applications, and hazardous operations, while the timorous and bashful are cheated out of large sums of money for imaginary diseases or pretended cures.

‘ Complaints of this kind coming from the profession are received but ill, and set to the account of prejudice, interest, and physick-craft; but in this mankind do us much injustice: a rupture is a disease which, if judiciously and properly treated from the first, cannot be productive of much profit to the surgeon; it requires very little attendance, and neither external application nor internal medicine; and though his hand and judgment are necessary to return the intestine and direct the application of a proper bandage, yet it must be obvious that no great emolument can arise from thence: if the profession may be allowed to be impartial in any thing which relates to themselves, I think they may in this, from which they never can receive any considerable profit, unless they are called to accidents arising from great negligence of the patient, or the misconduct of pretenders.’

In the course of this performance, our author, without being prolix, gives a rational account of the various kinds of ruptures, together with the various methods of relieving them. But though he writes in general, with an air of modesty, he seems for once to oppose mere theory to experience. For, in talking of the different means of reducing an enterocele, he says,

‘ Many very good writers have recommended, and many able practitioners still continue to use, purging medicines, in this state of the disease, given in small doses, and frequently repeated; but I very much doubt, whether any part of the success they have had, has been deducible from these medicines. The advantage supposed is, that by accelerating the peristaltic motion the gut may be disengaged from the stricture,

‘ ture, and be drawn back into the belly. But when the stricture is so tight as to have brought on bad symptoms, I much doubt the success of the experiment.

‘ Lenient medicines, whose form (whether solid or fluid) cannot be small, will not be retained by the stomach; and irritating medicines, whose bulk is small, are, I think, more likely to add to the tension of the belly, already become very troublesome, than to disengage the intestine. If they do not answer that end, they can be of no service at all, and if they do no real service, ’tis much to be feared, they will do something worse than nothing.

‘ They must increase the fulness of the small intestines above the confined portion, and consequently the tension of the belly; they must add to the irritation made against the stricture, and to the fever, and thirst, as all irritating purges do at all times and in all bodies; however, this must be left to every man’s own experience and judgment.’

This is reasoning very well. But no arguments *à priori* are sufficient to overthrow a practice founded upon experience: for it does not appear that our author condemns this practice, which ‘ many very good writers have recommended, and many able practitioners still continue to use,’ from any experience of his own against it. It would be no difficult affair to give very good reasons against the use of vomits in a *hæmoptoe*, an expedient which no man in his senses could ever have dreamt of; but if it appears from daily experience that the spitting of blood is abated upon the use of this unpromising and seemingly desperate operation, one would venture it, notwithstanding all learned anatomical and physiological reasons to the contrary.

When the reduction of the hernia, by the simple operation of the hand proves impracticable, our author’s reasons for proceeding, without loss of time, to the operation by the knife, seem to deserve particular attention, especially as they are supported by his own successful experience. As we take this to be a matter of no small importance, we shall represent it in our author’s own words.

‘ To propose an operation of so much consequence, as this is thought to be, before it shall appear absolutely necessary, may be censured; nor do I know any situation in



‘ which a judicious and prudent man can be put, in which it will  
 ‘ behove him to be more wary and circumspect. There are  
 ‘ two circumstances in this case, which, though really of some  
 ‘ weight, have been perhaps too much regarded.

‘ One is an apprehension of much danger from the operation,  
 ‘ considered simply and abstractedly; and the other is  
 ‘ a fear of bringing disgrace on it, by performing it after it is  
 ‘ thought too late, or in the words of *Celsus*, *ne occidisse nisi*  
 ‘ *servasset videretur*.

‘ That the operation, considered abstractedly, is not void of  
 ‘ danger, every man who knows any thing of the nature of  
 ‘ wounds of tendinous and membranous parts must allow,  
 ‘ these being frequently attended by fever and inflammation,  
 ‘ and being slow and difficult of digestion; but still I am from  
 ‘ experience inclined to think this fear much too great.

‘ This dread is the reason why we do not know for certain  
 ‘ what trouble or hazard would attend the operation, considered  
 ‘ simply; for it produces a delay, by which all the  
 ‘ circumstances of danger are increased, and which the most  
 ‘ judicious man can neither guard against nor prevent: nor do  
 ‘ I see any method whereby we can be informed of the point  
 ‘ in question, but by performing the operation sooner than it  
 ‘ is generally performed: I mean very soon after bad symptoms  
 ‘ have made their appearance; for although, upon a division,  
 ‘ the parts are not found gangrenous, yet that is no sort  
 ‘ of proof that whatever happens afterwards is to be set to  
 ‘ the account of the operation; that degree of inflammation  
 ‘ of the intestine which is just on this side becoming gangrenous,  
 ‘ is surely no state of safety; nor is the same state of the  
 ‘ hernial sac a desirable circumstance, since in this case we are  
 ‘ far from being sure that taking off the stricture will remove the  
 ‘ symptoms or the hazard; the contrary is much to be feared:  
 ‘ and thus the risque of the operation becomes complicated  
 ‘ with that arising from the state of the parts within; a  
 ‘ state of disease, and generally brought on by delay and fear  
 ‘ of the operation.

‘ I am sensible that I differ from many practitioners, for  
 ‘ whose judgment I have great regard, and I should be sorry to  
 ‘ be thought too partial to my own opinion; but yet I cannot  
 ‘ help



‘ help saying, that I have taken a good deal of pains to attend  
 ‘ to all opportunities that have offered themselves to me in  
 ‘ this disease; that I have performed the operation many times  
 ‘ in all its states, and can venture to affirm that when it has  
 ‘ been performed in time, it has always been successful, and  
 ‘ that I do not recollect to have lost one whose death could  
 ‘ fairly be attributed to the operation, the very precise time  
 ‘ for doing which is so extremely difficult to fix, and the per-  
 ‘ forming which too soon cannot possibly be attended with the  
 ‘ hazard that performing though ever so little too late must  
 ‘ be. To which I will venture to add, that when the inflam-  
 ‘ mation of the gut is very great, the fever high, the tumor  
 ‘ full, and the scrotum upon the stretch, I verily believe, and  
 ‘ am convinced that the necessary handling the parts in at-  
 ‘ tempting reduction in such state, is nearly, if not full,  
 ‘ equal both in pain and hazard to the operation.

‘ I must desire in this place not to be misunderstood, as if I  
 ‘ would advise the operation to be performed before proper at-  
 ‘ tempts for reducing the parts had been made, or before the  
 ‘ symptoms of stricture became pressing; much less that I  
 ‘ would recommend it as a means of producing a radical cure  
 ‘ of a rupture, not attended with stricture, a thing much ad-  
 ‘ vised by pretenders, but not to be thought of by any man  
 ‘ who has either sense or humanity.’

To conclude, we think this gentleman has made it plainly  
 appear, that all *attempts toward a radical cure*, which have hi-  
 therto been made, or indeed can be made, by cauteries or the  
 knife, or by any thing but the simple bandage, are dangerous,  
 and very rarely, if ever, prove effectual.

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ART. II. TRAVELS *through* Germany, Bohemia, Hungary,  
 Switzerland, Italy, and Lorrain. *Giving a true and just*  
*Description of the present State of those Countries; their natu-*  
*ral, literary, and political History; Manners, Laws, Com-*  
*merce, Manufactures, Painting, Sculpture, Architecture, Coins,*  
*Antiquities, Curiosities of Art and Nature, &c. Illustrated*  
*with Copper-plates, engraved from Drawings taken on the*  
*Spot. By John George Keyser, Fellow of the Royal So-*  
*ciety in London. Carefully translated from the second Edition, of*

the German. In four Volumes 4to. Vol. I. Pr. 12s.  
Linde.

THERE is not perhaps upon earth a set of men whose fatigues are so rarely pitied, or whose labours are so seldom rewarded, as those who, like the authors of the *Critical Review*, are obliged to range over the present world of Science, and travel through the extensive regions of modern literature; we meet with so many dangers and difficulties, such bad roads, such barren and inhospitable countries, and for the most part with such indifferent entertainment, as to render us worthy objects of that compassion which is notwithstanding scarce ever bestowed upon us: When indeed we have the good fortune to arrive at some more indulgent climate, and fertile soil, some *Isola Bella*\*, it repays our toil, and renews our assiduity; our readers therefore may imagine what a comfort it must be to us after toiling through the dreary desarts of polemic divinity, treading upon mathematical thorns and briars, or wading through muddy streams of insipid poetry, to refresh ourselves at such a feast of rational amusement as Mr. Keyser has set before us.

The ingenious author, a native of *Thurnau*, in *Germany*, a town belonging to the counts of *Giech*, was a man of distinguished abilities, great learning, and uncommon penetration: his first employment was that of preceptor to *Charles Maximilian* and *Christian Charles*, counts of *Giech-Buchau*, whom he attended in their travels; he was afterwards tutor to two sons of baron *Bernstorff*, first minister of state to his *Britannic Majesty*, as elector of *Brunswic-Lunenburgh*. In 1718 he came to *England*, was chosen a member of the *Royal Society*, and died in 1743. The Rev. Mr. *Schutz*, so well known in the literary world, published an edition of these travels, with a preface and notes, some of which are, it seems, retrenched by the translator, as little interesting to an *English* reader.

This

\* See the TRAVELS, p. 305.

† He wrote an essay, 'de Dea Nehalennia numine veterum Walachrorum topico,' and likewise an ingenious dissertation on the consecrated mistletoe of the *Druids*, which are to be met with in the periodical collections of the learned.

This valuable work contains (what very few do contain) every thing that is promised in the title page, and abounds besides with many useful and entertaining remarks, as will sufficiently appear to our readers from the short extracts which we shall subjoin, and which we doubt not will induce them to purchase and peruse the whole excellent performance.

The following account of the salt-works at *Reichenhall* is extremely curious.

‘ Betwixt *Uncken* and *Saltzburg*, which lie four *German* miles  
‘ from each other, are the *Bavarian* salt-works at *Reichenhall*.  
‘ Its salt springs which are stiled *God's goodness*, are raised by  
‘ means of a wheel thirty-six feet in diameter with iron chains,  
‘ and another of a smaller size (on whose edges are fastened  
‘ little leathern buckets which throw out the water that is  
‘ raised) to a high work-house where it is separated into two  
‘ equal parts, one of which is conveyed in leaden pipes three  
‘ *German* miles over high mountains to *Traunstein*. And for  
‘ this purpose on the mountains along the way are little houses  
‘ and machines, which by the force of the springs gushing  
‘ out of the rock raise the salt water still higher, and at length  
‘ convey it thither; where by reason of the greater plenty of  
‘ wood, more salt is boiled than at *Reichenhall*, and afterwards  
‘ they can both dispose of it and send it away with  
‘ greater conveniency. At *Reichenhall* are six pans, in some  
‘ of which, alternately, the salt is boiled every day, and in six  
‘ days the whole work is completed. The weekly charges  
‘ amount to five hundred guilders. That the pans may not  
‘ be too much damaged by the salt water, they are first over-  
‘ laid with lime mixed with fern and straw. In the boiling  
‘ a sediment of a kind of bastard salt adheres to this layer, and  
‘ every quarter of a year, or sooner if it becomes scabrous,  
‘ is he wnout again, dissolved, and with some additional salt  
‘ water boiled to a fine salt. The *Saal* at *Reichenhall* has pre-  
‘ viously from nature all the proper strength of salt to be boil-  
‘ ed and refined; by which they have one trouble less than  
‘ at *Hall* in *Innthal*, or at *Halley*n near *Saltzburgh*, where  
‘ to dissolve the rock-salt fresh water must be first brought to  
‘ the mine and put into the pits. At *Hall* in *Saxony*, they put  
‘ bullocks blood, and eggs, into the salt-pans to promote the



'paration of the saline parts from the remaining water: but  
 'no such thing is done here, nor at *Hall* in *Swabia*, *Nau-*  
 'heim, or *Luneburg*; at which last place formerly, private in-  
 'terest joined itself with a religious scruple, when in a parti-  
 'cular treatise they endeavoured to maintain, that the prohi-  
 'bition of eating blood extended to all Christians of all times.  
 'The necessary inference from this was, that conscientious  
 'Christians, no less than *Jews*, should abstain from the *Saxon*  
 'salt, and according to the situation of the place, rather fur-  
 'nish themselves with salt from the *Luneburg* merchants\*.  
 'But possibly, the salt-boilers at *Hall* in *Saxony*, do not stand  
 'in need of bullocks blood, and could easily, were it necessary  
 'or advantageous, lay aside the old custom; as in the refining  
 'of sugars, the fat, and other feculencies are raised to the  
 'top among the froth, and then skimmed away with it, only  
 'by throwing into the boiling-copper some dozens of eggs,  
 'with the shells, the white, and yolks, though roughly broken  
 'together, in cold water.'

Our author observes, p. 61. that

'The *Bavarian* salt of *Reichenhall* and *Traunstein*, is indeed  
 'not so pure and white as that of *Hall* in *Swabia*, or of  
 'Saltzburg, but is very acrid and cheap. Several contracts have  
 'been antiently made between *Saltzburg* and *Bavaria*, by vir-  
 'tue of which they are to furnish each other at a stated price,  
 'the former salt, and the latter corn; *Saltzburg* else would be  
 'at a loss how to dispose of salt, as *Austria* on one side, and  
 'Bavaria on the other, might preclude the exportation of it.  
 'The elector of *Bavaria* however sells this salt at such an  
 'advanced price, that his annual profit amounts to some tons  
 'of gold, as he supplies with this and his own salt not only  
 'his subjects, but exports great quantities to *France*, *Swabia*,  
 'Bohemia, and up the *Rhine* to *Switzerland*, and into *Italy*.  
 'Ratisbon

\* 'These found themselves on the known apostolical commands  
 'of abstaining from eating blood. Ecclesiastical history informs us  
 'that this order was originally of only particular obligation, but  
 'after it became general. Accordingly in the western churches it  
 'was religiously observed till the eleventh century, but in the  
 'eastern churches it still continues in force. See *Arnold's* account  
 'of the primitive fathers, l. iv. c. 3. and *Baumgarten's* church-  
 'history, vol. 1. 763.

‘ *Ratisbon* serves for a very important salt-staple, from whence  
 ‘ this fossile so necessary to *Europeans* is forwarded on a small  
 ‘ river to *Amberg* and the *Upper Palatinate*, and by the *Da-*  
 ‘ *nube* into other countries. Particular contracts have been  
 ‘ made with *Ratisbon* relating to this trade and its magazines ;  
 ‘ whereby the city gets about 20,000 guilders a year.’

Mr. *Keyser*’s account of the \* state of learning and sciences  
 in the duchy of *Wurtemberg*, we would, for some very obvious  
 reasons, recommend to the members of our own *Universities*.

‘ Your enquiry (*says he*) into the state of learning in these  
 ‘ countries gives me an opportunity of mentioning with due  
 ‘ praise those noble foundations for training up good divines :  
 ‘ and though it be impossible to bring every plan to perfection ;  
 ‘ yet I will venture to affirm, that in all *Germany* there is not  
 ‘ a protestant province which, in proportion to its extent,  
 ‘ affords so many learned and able preachers as the duchy of  
 ‘ *Wurtemberg*. By what means such a valuable superiority is  
 ‘ acquired well deserves a farther consideration. So early as  
 ‘ in the common schools the capacity of the boys who by  
 ‘ their parents are designed for the study of divinity, or whom  
 ‘ their own inclinations prompt to it, is strictly examined, and  
 ‘ afterwards for some years a watchful eye is kept over their  
 ‘ application and acquirements ; then it is they commence *pe-*  
 ‘ *tentes*, and afterwards *exspectantes*. Besides the examinations  
 ‘ in the town schools, several times in a year performed before  
 ‘ the magistracy of the place, two scholarchæ or visitors are  
 ‘ appointed by the duke, who every year go a circuit for in-  
 ‘ specting into the state of the schools. The youths who for  
 ‘ some years stand the test of these inspectors, and appear to  
 ‘ answer well the hope at first conceived of them, are for two  
 ‘ or three years successively examined before the consistorial  
 ‘ council at *Stutgard*, and if judged capable, are sent to one  
 ‘ of the two monasteries of *Blaubeurn* and *Denkendorf* : here  
 ‘ they bind themselves by oath, constantly and at home or  
 ‘ abroad, to serve the house of *Wurtemberg* ; and upon any  
 ‘ misbehaviour by which they render themselves unworthy  
 ‘ of the sacred function, to repay to the states the expences of  
 ‘ their

\* See also our author’s account of the state of the sciences in  
*Piedmont*, p. 272 of the Travels.

' their maintenance, which are computed at fifty guilders *per*  
 ' *annum*. Such a one is termed *rejeetus*, and is to be distin-  
 ' guished from a *dimissus*, who pays his charges, and with the  
 ' consent of the states goes into foreign service. In case the  
 ' parents have given occasion to the misbehaviour of the *re-*  
 ' *jeetus*, his charges must be immediately repaid by them;  
 ' but if they are not in fault, the inheritance from the time  
 ' of the rejection is out of the power of the parents, and ar-  
 ' rested by the princely ecclesiastical chest; and after the death  
 ' of the parents, the solicitation of the recovery of it is at-  
 ' tended with no small trouble: concerning this article, not  
 ' only the person himself who is received upon the foundation  
 ' enters into an obligation, but also his parents. The youths  
 ' remain in the above-mentioned cloisters two years for their  
 ' improvement in the languages, and other essential sciences;  
 ' at the end of which time they are removed to higher  
 ' seminaries, from *Blaubeurn* to *Bebenhausen*, and from *Den-*  
 ' *kendorf* to *Maulbruun*. These promotions are made every  
 ' year, but alternately, and it is not before a novice has spent  
 ' other two years in one of these upper cloisters that they are  
 ' first admitted on the great foundation at *Tubingen*, into  
 ' which also are received students from the *Stutgard-college*.  
 ' The cloister-teachers are men of eminent learning and parts,  
 ' and in time come to be professors, special superintendants,  
 ' and lastly prelates. In these cloisters, youth are furnished  
 ' *gratis* with food, candle, fuel, washing, lodging, physic, paper,  
 ' most of their apparel, and two pair of shoes a year. In  
 ' the *Tubingen* foundation, which formerly was an *Augustinian*  
 ' monastery, besides their lodging and diet, they have every  
 ' quarter of a year a dollar and a quire of paper. The five  
 ' places above-mentioned have two vacations, *i. e.* a fortnight  
 ' at *Easter*, and three weeks at *Autumn*. At these times scarce  
 ' a single youth is to be seen in all the four cloisters, every one  
 ' going to visit his relations or acquaintance; and for viati-  
 ' cum-money, receives as many *grusches* as he has miles to  
 ' travel home. The stated number of pupils in each cloister  
 ' is twenty-five. As every two years a colony is usually sent  
 ' from the lower cloisters to the upper, so promotions are made  
 ' from these to the *Tubingen* foundation; and they who are ad-  
 ' mitted



'mitted from *Stutgard*-college, or sent hither *ex gratia*, as is  
 'sometimes the case, being also computed, the annual new  
 'members make about thirty, which balances the number of  
 'those who are called from thence to the ministerial office,  
 'or who leave it on other accounts. The new comers here  
 'are for the first year called *novitii*, and are more than one  
 'in a room; their charge is to heat the stove, bring water for  
 'washing, &c. but with discretion, and not subject to any  
 'insulting language or ill treatment. The first two years are  
 'again employed in philosophy, in frequent disputations and  
 'other exercises introductory to the degree of *magister*. Their  
 'next stage is to devote some years to divinity, partly un-  
 'der the professors of the university and foundation, and  
 'partly under the most capable persons of their society, who  
 'are distinguished by the name of *repetentes*, and are allowed  
 'a better diet, and more money. Lastly, they undergo an  
 'examination from the consistory of *Stutgard*, by whom they  
 'are declared qualified for all the offices of a minister, and  
 'to act as vicars during the illness of a country minister, or  
 'the vacancy of a parish. This vicarship the *magister* en-  
 'ters upon by an order of the president or of the consistory:  
 'in the first case he receives from the pastor, whose place  
 'he supplies, half a guilder per week, besides lodging and  
 'board; and in the latter, three half guilders a week from  
 'the parish. Every quarter of a year the laws and institutes  
 'of the foundation are read in the public auditory; at the same  
 'time a certificate drawn up by one of the *repetentes*, and  
 'signed by their *superattendentes*, must be delivered to the con-  
 'sistory, specifying the dwelling, application, and other parts  
 'of the behaviour of the stipendiaries. Those who are not  
 '*magistri*, the *repetentes* are diligently to exercise in lectures of  
 'philology and philosophy; and how beneficial this practice  
 'is to the instructed appears from the public quarterly exami-  
 'nations. Once a week, before the president, the *repetitor* dis-  
 'cusses a theological thesis, the *magistri* being present, divided  
 'into classes. At this exercise the chancellor of the university  
 'often assists. The directors are the two *superattendentes* and  
 'the *magister domus*; the latter is a professor of philosophy, but  
 'the former are chosen from among the professors of divinity.'

In our author's description of *Geneva*, he takes notice of an entertainment given by Mr. *de Clofure*, the *French* refident, on account of the birth of the dauphin, when Mr. *du Vernet* a young divine, drew up the following humorous letter.

LETTER to the *Moon*, defiring her not to fhew herfelf next *Monday*.

*Madam,*

“ W Hilst we are taken up with preparations for rejoicings  
 “ on the happy birth of the dauphin, Mr. *Almanachus*,  
 “ our watchman, has juft informed us, that your lunatic  
 “ highnefs intends us your company. Befides doing us too  
 “ much honour, to fpeak freely, your prefence would be ra-  
 “ ther troublefome than agreeable: not that we are wanting  
 “ in refpect for a princefs of your high rank, and who makes  
 “ fuch a fplendid figure in the world. You are not ignorant,  
 “ Madam, that the faireft half of mankind peculiarly pay their  
 “ homage to you; that not a few are fo totally under your  
 “ influence, as greatly deferving to bear your name, and that  
 “ our aftronomers fpend whole nights in paying their court  
 “ to you, as a *Spanifh inamorado* under his miftrefs's balcony.  
 “ If, notwithstanding this, madam, we prefume to decline the  
 “ honour of your prefence, it is from a motive which we per-  
 “ fuade ourfelves will not give offence: the compliment is by  
 “ no means fo coarfe as it at firft appears. You have been long  
 “ fince obferved to avoid tumult, and the glare of day, ap-  
 “ pearing abroad only in the fhade or filence of the night.  
 “ This difpofition could be but indifferently entertained at a  
 “ feftival, where the multitude of illuminations will turn  
 “ night into day, and heaven and earth will ring with  
 “ the thundering explofions of our artillery. Befides, the  
 “ brightnefs of your beauty, if it raifes admiration in fome,  
 “ it excites no lefs envy in others, who apprehend they fhall  
 “ be totally eclipsed by it. Our vanity is for fhining a little,  
 “ and too well knows, that it would be difappointed by your  
 “ prefence amongft us. Indulge us for once in this trifling  
 “ foible; your highnefs can never be at a lofs for diverfions  
 “ elfewhere. If you are ftill of the fame mind, as antient  
 “ philofophers thought, you may amufe yourfelf in caufing  
 “ the

“ the crawfish to grow, in filling the bones with marrow,  
“ and imperceptibly gnawing stones ; or according to the mo-  
“ derns, there is the more noble occupation of influencing the  
“ flowing and ebbing of the sea. We are not for sending you  
“ to preside at some birth ; after that, with which you have  
“ so lately blessed our eyes, it is by all means fit that you  
“ should have some respite. Formerly you were seen to ram-  
“ ble all over the world at the beck of a magician, you may  
“ return to that diversion, or if you have done with incanta-  
“ tions, there is your old trade of hunting, which you may  
“ be supposed not to have forgot, and much less the soft hours  
“ you spent with the handsome *Endymion*, you may give him  
“ a rendezvous for that night, and be assured, that such an  
“ act of complaisance to us on this occasion, shall not meet  
“ with misbecoming returns. We shall not disturb you in  
“ your *tete-tete*, nor so much as put an ill construction upon it ;  
“ neither shall we blaze abroad all the nocturnal thefts to which  
“ your rigid modesty condescends to be privy. To do you the  
“ greater honour, all the half-moons of our fortifications will  
“ turn into whole moons ; our stargazers shall be prohibited  
“ from giving out that your face has spots on it ; and tho’  
“ you affect to give us a sight only of one side, we will take  
“ it for granted that the other is not inferior to it. Thus  
“ your highness sees that your favour will not be thrown away ;  
“ and may we be permitted also to intimate to you, that it is  
“ not adviseable to put people out of humour, at a time when  
“ your dominions begin to totter, lest you should be no longer  
“ consulted about planting, sowing, and paring the nails ;  
“ nay, who knows but that the numbers who have lost their  
“ wits, may call upon you for restitution, being informed by  
“ *Ariosto*, that you have all the wit lost here below, conceal-  
“ ed in phials. After all, it is but a trifle that is requested of  
“ you, it will even make for your glory ; for it must be ac-  
“ knowledged that the endeavours to dispense with your pre-  
“ sence, favours of temerity, of which, however, you will  
“ soon be revenged, by the universal desire of seeing you the  
“ very next day : Yet, Madam, if you are absolutely deter-  
“ mined to come, we pray, that at least it may be masked and  
“ *incog*. Deities are said usually to wrap themselves up in a  
“ cloud,



“ cloud, and with such an envelope, your presence will not  
 “ be objected against. We were in no small perplexity how  
 “ to transmit this letter to you, but at length it was proposed  
 “ to make use of a rocket, when the shade of \* *Cirano de Ber-*  
 “ *gerac* kindly came and offered us his service; as he has al-  
 “ ready made the voyage, and has the honour of being known  
 “ to you, we are the more inclined to hope for success  
 “ in this request. Wishing that a perpetual serenity may  
 “ dwell on your august countenance; and recommending  
 “ ourselves to your benign influence, we are, with profound  
 “ respect,

“ *Your lunatic highness's most humble, &c.*”

In Mr. *Keyser's* very accurate and circumstantial account of the king of *Sardinia's* military forces our readers will meet with an anecdote or two that will set the character of that prince in a very amiable light.

‘ The king (*says our author*) has an exact account of all his  
 ‘ officers, observes every one's good and bad qualities, and from  
 ‘ time to time makes very particular enquiries not only of one, but  
 ‘ of several persons, concerning the behaviour of every one of  
 ‘ them. From these informations he prefers them, without any  
 ‘ regard to their rank or seniority. *M. de Martiniere*, who was  
 ‘ very lately a captain in a marching regiment, is now, on  
 ‘ account of his great abilities and good behaviour, raised at  
 ‘ once by the king to a lieutenancy in his majesty's horse-  
 ‘ guards, and accordingly ranks with a colonel. It is also the  
 ‘ king's pleasure that all offices in his majesty's immediate dis-  
 ‘ posal be accounted equally honourable. A minister of state  
 ‘ once petitioning the king to make his son a lieutenant or an  
 ‘ ensign, *comme un petit employ*; i. e. “ as being but an incon-  
 “ siderable post:” the king answered, *je n'ay point de pe-*  
 ‘ *tits emplois à donner*; i. e. “ I have no inconsiderable post  
 “ to bestow.” It is owing to this, that the sons of many  
 ‘ of the noblest and wealthiest families are ensigns and lieute-  
 ‘ nants; for these posts are in higher esteem here than in  
 ‘ other countries. The countess *de Carpené*, a lady of uncom-  
 ‘ mon

\* See a voyage to the moon written by the same author, recommended by the present earl of *Cork* in his account of dean *Swift*.

‘ mon good sense, lately informed me, that when prince Eugene was at Turin, she, with above twenty other ladies, being at court, the king presented them to the prince with the following compliment : *Ce sont les dames de la premiere qualité de mon país, l'une est femme d'un capitaine & les autres le sont de cornets.* “ These are ladies of the highest quality in my dominions ; one is a captain's lady, and the others are married to cornets.” Prince Eugene only answered, That it was not so in Germany. But what contributes not a little to this is, that, as I have said above, no person can obtain a genteel post at court, without having first served in the army.’

Amongst many other instances of military bravery mentioned in these travels, the following is one of the most remarkable.

‘ The marquis d'Entreyve's gallant defence of Verua against the French in the last war is sufficiently known. The allies having a camp near the Po, the present king of Sardinia used often to throw bomb-shells filled with louis-d'ors into Verua, for the encouragement of the garrison ; but want of provisions at last obliged them to surrender. When the soldiers marched out of the garrison, d'Entreyve had an ammunition loaf carried before him upon a pike, and as he passed by the French general, said to him, “ This piece of bread was all the provision left in the place ; had it been provided with two days more subsistence, it should have cost you dearer.”

Few of our readers, we apprehend, can peruse this article at the present juncture, without some melancholy thoughts on the situation of our illustrious Blakeney. His courage and conduct greatly resemble d'Entreyve's, we heartily wish his fate may not prove similar also.

There is a greater number of curious anecdotes, inscriptions, and epigrams, interpersed through this work, than in any history we ever met with ; we shall present our readers with a few of the most entertaining \*.

any

\* Round a bell at Steckborn, in the county of Thurgau are these words,

‘ *Colo verum Deum, plebem voco et congrego clerum,  
Divos adoro, festa decoro, defunctos ploro,  
Pestes dæmonemque fugo.*

The

§ ' About half a league from this city, is the chapel of *Notre Dame de Pilone*, full of paultry daubings and little silver images, &c. hung up by way of votive tables. One of them, indeed

' I worship the true God ; I call together the people and clergy ;  
' I adore the saints ; I adorn the festivals ; I lament the deceased ;  
' I drive away the devil, and the pestilence.'

The remarkable adventure of a stork which preferred being burned with her young ones, which she could not save from the fire, rather than suffer them to perish by themselves, gave occasion to the following excellent epigram.

' *Viderat arfuros flagranti in culmine nidos,*  
' *Nec teneras voluit linquere mater aves.*  
' *Undique prostantes animosa ciconia flammâs*  
' *Sprevit, & in medio maluit igne mori.*  
' *Hanc modo Phœnici deceat præferre volucrem,*  
' *Non datur ex isto vita secunda rogo.'*

' The grieving dam saw the fire approaching the nest, yet could not forsake her helpless brood ; but despising the rising flame, bravely with them expired in the fire. The Phœnix must there own itself surpassed, this flame producing no second life.'

§ ' In a vault before the church of *St. Nazaro*, are eight stone coffins, being the repositories of part of the *Trivulcio* family. On one of them is this inscription :

' *Johannes Jacobus Magnus Trivultius,*  
' *Antonii Filius,*  
' *Qui nunquam quievit, quiescit. Tace.*  
' Hush, be silent !  
' Here rests *John James Magnus Trivulcio*  
' The son of *Antonio*,  
' Who till now never rested.'

Which puts us in mind of the epigram made by a man on his wife, which instead of *hic jacet* (the common form) began with *hic tacet*.

§ ' In the cathedral (*viz.* of *Alessandria*) are to be seen some good sculptures in marble, and paintings in *fresco*, and in the pavement of a chapel is the following humble epitaph :

' *Philippus Maria Resta*  
' *Episcoporum Minimus*  
' *Peccatorum Maximus*  
' *Inspicientium orationibus se commendat.*  
' *Prid. Kal. Apr. MDCCVI.*

' *Philip Maria Resta*, the least of bishops, and the greatest of sinners, recommends himself to the prayers of the reader. *March 31, 1706.*



indeed, is something remarkable, which represents the virgin *Mary* appearing to a girl who had fallen into the *Po*, with this inscription :

‘ *Quod*  
 ‘ *Margaritha Molar puella undecennis*  
 ‘ *Inter proximi molendini rotas & vortices*  
 ‘ *Per horam submersa*  
 ‘ *Deipara V. apparente incolumis evaserit*  
 ‘ *In primi monumentum miraculi*  
 ‘ *Grata fidelium pietas*  
 ‘ *Ecclesiam hanc excitavit, Anno D. MDCXLIV.*’ \*

Another thing I can by no means approve of, is the unrestrained freedom of mountebanks, and quack-doctors, here as well as in other parts of *Italy*, who defraud the people of their money, and at the same time of their health. It is indeed ordered under pain of death by the university of *Turin*, that none of those itinerants shall presume to vend any medicines without a licence from the professor of physic; yet every place swarms with these haranguers; so that the professor must either be very free of his licences, or these impostors must give him another kind of drug, different from that which they sell to the people. The *Place du Chateau* is

A traveller, whose attachment to the wines of *Italy* had also shortened his days, lies in the church of the *Holy Ghost* at *Sienna*, with this epitaph :

‘ *Vina dabant vitam, mortem mihi vina dedere,*  
 ‘ *Sobrius auroram cernere non potui :*  
 ‘ *Offa merum sitiunt, vino consperge sepulchrum*  
 ‘ *Et calice epoto, chare viator abi.*  
 ‘ *Valete Potatores !*’

Wine, after being the joy of my life, proved the cause of my death; nor did I ever see the dawn of day, sober. My bones are still dry; therefore, dear traveller, pour wine on my grave, and drinking a cup thyself, by way of *requiem* to my soul, go on and prosper.

‘ Adieu, honest toppers !’

\* This chapel was erected in the year 1644, by the piety of the faithful, in grateful remembrance of the happy deliverance of *Margaret Mollar*, a girl of eleven years of age, who, for a whole hour, was immersed under water among the wheels and eddies of a neighbouring mill; but the blessed virgin, mother of God, appearing to her, she escaped without receiving any hurt.

' is never without a stage or two erected for these quacks,  
 ' where they emulate each other with music, drolleries, &c.  
 ' in order to increase the number of their hearers. Their man-  
 ' ner of recommending their medicines is something extra-  
 ' ordinary. A few days ago I happened to hear one who be-  
 ' gan his harangue in this solemn manner, "blessed be the  
 " Lord *Jesus Christ*, of whom I desire no more, than that ac-  
 " cording to his righteousness he will deal with me at the last  
 " judgment, as I shall deal with you this day. I venture my  
 " whole substance out of a tender concern for your health,  
 " but the devil, that eternal enemy to all good, so blinds your  
 " eyes, that you look upon a few *sols* as if they were an hun-  
 " dred *scudis*, and thus neglect your own welfare, and that  
 " of your relations, which you might recover and confirm  
 " for a trifle. If I take but a *doit* from you against my con-  
 " science, I wish I may be swallowing your melted money in  
 " hell world without end, Amen, &c." This impostor's  
 ' *panacea* consisted of two powders which were infallible reme-  
 ' dies against the bloody-flux, the falling-sickness, the colic,  
 ' megrim, consumption and dropsy; and both these powders  
 ' were sold for so small a price as a *parabajole* or penny, from  
 ' which one may judge of the excellency of the ingredients.  
 ' The tooth-drawers seem to retain some sense of modesty, as  
 ' they never fail to assure the person who is under their hands,  
 ' that they will draw out the tooth with all imaginable ease  
 ' and safety, *con adjuto di Santa Apollonia*, i. e. "with the assist-  
 " ance of St. *Apollonia*, the patroness and preserver of the teeth;"  
 ' and every time St. *Apollonia* is named, both the doctor him-  
 ' self, and his audience, are very careful to pull off their hats  
 ' as a token of reverence to the saint.'

The following instance of the remarkable cunning and finess of the *Piedmontese* is very extraordinary.

' In the year 1695, a *Piedmontese*, who stiled himself count  
 ' *Caraffa*, came to *Vienna*, and privately waited on the prime  
 ' minister, pretending he was sent by the duke of *Savoy* on  
 ' a very important affair which they two were to negotiate  
 ' without the privity of the *French* court. At the same time  
 ' he produced his credentials, in which the duke's seal and  
 ' signature were very exactly imitated. He met with a very  
 ' favour-

' favourable reception, and, without affecting any privacy,  
 ' he took on him the title of envoy extraordinary from the  
 ' court of *Savoy*. He had several conferences with the impe-  
 ' rial council, and made so great a figure in the most distin-  
 ' guished assemblies, that once, at a private concert at court,  
 ' the captain of the guard denying him admittance, he de-  
 ' manded satisfaction in his master's name, and the captain  
 ' was obliged to ask his pardon. His first care was to ingra-  
 ' tiate himself with the *Jesuits*, who at that time bore a great  
 ' sway at court; and to this end, he went to visit their church,  
 ' which remaining unfinished, as they pretended, from the  
 ' low circumstances of the society, he asked them how much  
 ' money would complete it. An estimate, to the amount of  
 ' two thousand *louis-d'ors* being laid before him, *Caraffa* assured  
 ' them of his constant attachment to their order; that he had  
 ' gladly embraced such a public opportunity of shewing his  
 ' esteem for them, and that they might immediately proceed in  
 ' building their church. In consequence of his promise, he  
 ' sent that very day the two thousand *louis-d'ors*, at which sum  
 ' the charge had been computed. He was sensible that this  
 ' was a part he could not act long without being detected;  
 ' and that this piece of generosity might not be at his own  
 ' expence, he invited a great number of ladies of the first  
 ' rank to supper and a ball. Every one of the guests had pro-  
 ' mised to be there, but he complained to them all of ill re-  
 ' turns made to his civilities, adding, that he had often been  
 ' disappointed, as the ladies made no scruple of breaking their  
 ' word on such occasions, and in a jocular way insisted upon  
 ' a pledge from every lady for their appearance at the time  
 ' appointed. One gave him a ring, another a pearl necklace,  
 ' a third a pair of earrings, a fourth a gold watch, and seve-  
 ' ral such trinkets to the amount of twelve thousand dollars.  
 ' On the evening appointed not one of the guests were mis-  
 ' sing; but it may easily be conceived what a damp it struck  
 ' upon the whole assembly, when at last, it was found that  
 ' the gay *Piedmontese* was a sharper and had disappeared.  
 ' Nor had the *Jesuits* any great reason to applaud themselves  
 ' on the success of their dissimulation; for a few days before  
 ' his departure, the pretended count putting on an air of deep



' concern, placed himself in the way of the emperor's con-  
 ' fessor, who enquiring into the cause of his apparent melan-  
 ' choly, he intrusted him with the important secret, namely,  
 ' that he was short of money at a juncture when eight thou-  
 ' sand *louis-d'ors* were immediately wanted for his master's  
 ' affairs to be distributed at the imperial court. The *Jesuits*,  
 ' to whom he had given a recent instance of his liberality by  
 ' so large a donation, immediately furnished him with the  
 ' sum he wanted; and with this *viaticum* and the ladies pledges,  
 ' he thought he had carried the jest far enough, and very  
 ' prudently withdrew. Some years afterwards he was taken  
 ' up in *Savoy* for an exploit very different from the last, and  
 ' the duke gave orders for beheading him in prison; but I have  
 ' here been assured that the sentence was mitigated into per-  
 ' petual imprisonment, his council having very eloquently en-  
 ' larged upon a maxim in the law, *quod excellens in arte non de-*  
 ' *beat mori, i. e.* ' He who excels in any art or science ought  
 ' not to be put to death.

§ ' St. *Stephen's* church (at *Milan*) is built on the spot where  
 ' the first battle against the *Arians* is said to have been fought;  
 ' with this addition, that St. *Ambrose* being at a loss to di-  
 ' stinguish the dead bodies of the orthodox from the heretics,  
 ' ordered the latter to lie with their faces downwards to the  
 ' earth, and the former to look up towards heaven, which was  
 ' immediately done. It is further related, that the blood of  
 ' the faithful gathering together, conglomerated into the form  
 ' of a wheel until it was totally absorbed by a hollow stone,  
 ' over which a brass grate is placed on the ground, and oppo-  
 ' site to it is a pillar with the figure of a wheel, and this in-  
 ' scription cut upon it.

' *Quisquis*  
 ' *Hanc suspicis*  
 ' *ROTAM*  
 ' *Monumentum habes cruentissimi praelii*  
 ' *Catholicos inter & Arrianos*  
 ' *Divo Ambrosio*  
 ' *Ecclesiae Mediolanensis Antistite,*  
 ' *Cujus precibus*  
 ' *Concurrrens ante promiscuus*  
 ' *Cæsarum sanguis Catholicorum*

' *Cam*

' Cum Hæreticorum sanguine  
 ' Repente in rotæ figuram concretus  
 ' Sacrum a profano discrevit  
 ' Cognomentumque fecit huic Basilicæ  
 ' Quod in ejus pavimento  
 ' Qui ex adverso rotæ jacet  
 ' CAVUS LAPIS  
 ' Prodigiöse huc devolutum pium cruorem  
 ' Exforbuit.  
 ' Tu memoriam venerare miraculi  
 ' Vestigium adora.' †

§ ' From the second story of this palace (*the palace of Doria*  
 ' in Genoa) one goes over a little bridge into another garden,  
 ' laid out in a very agreeable variety along the acclivity of the  
 ' hill; and on the top of it is a gigantic statue of *Jupiter*,  
 ' made of plaster, resting his foot upon a great dog, whose good  
 ' qualities are celebrated in the following epitaph:

' Qui giace il gran Rolando cane del Principe Giov. Andr.  
 ' Doria, il quale per la sua molta fede & debbenevolenzia fu  
 ' meritevole di questa memoria, & perche servo in vita si gran-  
 ' damente d'ambidua le leggi, fu ancho giudicato in morte do-  
 ' versi collocare il suo cenere apresso del summo Jove, comme  
 ' veramente degno della Real custodia. Vice undici anni &  
 ' dieci mese, morse il sette di Settembre a hore cinque della  
 ' notte 1605.' †

L 1 3

As

† ' This wheel was set up as a memorial of a most bloody battle  
 ' fought between the *Catholics* and the *Arians*, when *St. Ambrose* was  
 ' bishop of *Milan*; by the prevalency of whose prayers the blood of  
 ' the orthodox that were slain, which ran promiscuously with the  
 ' blood of the heretics, immediately coagulated in the form of a  
 ' wheel (separating what was sacred from the profane) which gave  
 ' the name of *la Rota* to this church. The hollow stone which  
 ' lies opposite to this wheel absorbed the blood of the saints, which  
 ' miraculously flowed to this place. Reader, adore the traces of  
 ' this miracle, and reverence its memory.'

† ' Here lies the great *Rolando*, a dog belonging to prince *John*  
 ' *Andrew Doria*, whose unshaken fidelity and good-nature intitled  
 ' him to this monument, and having, when alive, distinguished  
 ' himself by an uniform practice of both these good qualities, it  
 ' was judged no more than justice to deposit his remains near *Ju-*  
 ' *piter*, as truly worthy of his royal protection. He lived eleven  
 ' years and ten months, and died the 7th of *September*, at five  
 ' o'clock in the evening, in the year 1605.'

As a specimen of our author's taste and judgment in the politer arts, we have extracted his criticism on the famous statue of the *Venus de Medicis*.

‘ § Amidst the admiration of all ages (*says he*) and the resort  
 ‘ of curious persons to see it, the *Venus of de Medicis* has not  
 ‘ escaped censure. Most connoisseurs agree that the head is  
 ‘ rather too small in proportion to the other parts of the body,  
 ‘ and particularly the hips; some find fault with the largeness  
 ‘ of the nose; possibly the partition along the *vertebræ* of  
 ‘ the back is a little too deep, considering the object is a soft  
 ‘ plump female; at least the bend of the arms, and the incli-  
 ‘ nation of the upper part of the body seem to lessen, if not  
 ‘ totally to prevent, so deep a partition. The fingers are of  
 ‘ an extraordinary length, and all, excepting the little finger  
 ‘ on the right-hand, without joints; but it is manifest that  
 ‘ the hands had not yet undergone the artist's last touches, and  
 ‘ consequently this should not affect his reputation. The same  
 ‘ observation possibly might be made on the fish or dolphin at  
 ‘ the side of the statue, which some boys seem to be riding,  
 ‘ were it not known that many of the admirable pieces of an-  
 ‘ tiquity excel only in their capital parts, the judicious ma-  
 ‘ sters flurring over the concomitant ornaments, as not deserv-  
 ‘ ing much time and attention. Mr. *Richardson* has also ob-  
 ‘ served the same defect and difference of work in the little  
 ‘ children of the river *Nile*, in the *Vatican Belvidera*; in the  
 ‘ wild boar's head belonging to the statue of *Meleager*, in the  
 ‘ *Palazzo di Picchini* at *Rome*; in the beasts with the *Toro*  
 ‘ *Farnese*, at *Rome*; in the child in *Commodus's* arms, in  
 ‘ the *Farnesian* palace; and in the *Leda*, in a group with  
 ‘ *Castor* and *Pollux*, in the duke of *Bracciano's* palace at *Rome*.  
 ‘ The original of the *Greek* medals of the *Syrian* kings and  
 ‘ the *Ptolemys* were engraved in the same manner; nothing be-  
 ‘ ing finer than the heads, whereas the reverses seem to be  
 ‘ done by an unexperienced hand. To conclude my account  
 ‘ of this celebrated *Venus*, with the judgment of some con-  
 ‘ noisseurs, they allow, that in comparing the parts separate-  
 ‘ ly, as the head, the nose, &c. of this statue, with those of  
 ‘ others, the similar parts might be found, even of superior  
 ‘ workmanship; but that for such a combination of beauties,  
 ‘ the



‘ the delicacy of shape and attitude, and symmetry of the whole,  
 ‘ the world doth not afford its equal.’

Though induced by the uncommon merit of this excellent work, we have already extended this article to an unusual length, we cannot conclude it without inserting the following remarkable history of the two *Florentine princes*. The story, tho’ true, is extremely affecting, and might furnish out matter for an excellent tragedy in the hands of a good dramatic writer, if any such could be found amongst us.

‘ § *Peter and John de Medicis* were sons to the great duke  
 ‘ *Cosmo I.* the former died in the *Spanish* service, but the lat-  
 ‘ ter was made a cardinal, tho’ he was but nineteen years old  
 ‘ at the time of his death, the circumstances of which caused  
 ‘ a very great affliction to the whole family. As he and his  
 ‘ brother *Garfias* were out one day a hunting, they happened  
 ‘ to quarrel; or, according to others, the latter being of a fu-  
 ‘ rious malignant disposition, watched an opportunity of sur-  
 ‘ prising his elder brother, to whom he always bore a grudge,  
 ‘ and stabbed him with a dagger. After this murder, *Garfias*  
 ‘ returned to his companions, neither his countenance nor be-  
 ‘ haviour betraying any thing extraordinary to have happened.  
 ‘ Prince *John*’s horse, soon after, returned without his rider, and  
 ‘ the company by tracing the print of the horse’s feet, found  
 ‘ the prince lying dead on the ground. When the news of  
 ‘ this unhappy event reached the great duke’s ears, he gave  
 ‘ orders that the suspicious part of the affair should be kept se-  
 ‘ cret, and caused it to be given out that his son died sudden-  
 ‘ ly in an apoplectic fit as he was hunting; but he ordered  
 ‘ the body to be brought into an apartment in the palace, and  
 ‘ his other son *Garfias* (from whose malignity and depravity  
 ‘ of mind he suspected the true state of the affair) to be imme-  
 ‘ diately sent for. Being charged with the murder, he at first  
 ‘ audaciously, and with no small resentment, denied the charge;  
 ‘ but being brought to the body of the deceased, which, at  
 ‘ the presence of the murderer began to bleed afresh, he threw  
 ‘ himself at his father’s feet, and confessed the fact. Upon  
 ‘ this, *Cosmo* admonished his son to call upon God for mercy;  
 ‘ adding, “ That he ought to account it a happiness that he  
 ‘ “ was going to lose that life, of which he was now become

“unworthy, by the hand of him alone from whom he had at first  
 “received it.” At these words he took the dagger from *Gar-*  
*sias*’s side, which he had made use of as the instrument of his  
 ‘unnatural revenge and plunged it in his son’s heart, who fell  
 ‘down close to the dead body of his brother, and expired.  
 ‘This happened in 1562, *Garfias* being then but fifteen years  
 ‘of age. Very few were privy to this melancholy transaction,  
 ‘and it was given out, that the two brothers were suddenly  
 ‘taken off by a contagious distemper which at that time raged  
 ‘in *Florence*. To put a better gloss upon this tragical event,  
 ‘they were both buried in great pomp; and *Garfias* was ho-  
 ‘noured with a public funeral-oration, but whether he lies in  
 ‘the same tomb with his brother I have not been informed.  
 ‘The duchess *Eleonora* mother of these two princes, a very  
 ‘excellent lady, was so affected with the tragical death of her  
 ‘two sons, that she survived them but a few days.’

Our readers are desired to observe, that Mr. *Keyser*’s whole work, when compleated will consist of four volumes, only one of which is as yet translated. We hope it will not be long before the remainder appears, as we apprehend it will be impatiently expected by the public.

ART. III. *The Practice of PERSPECTIVE, from the original Italian of Lorenzo Sirigatti. With the Figures engraved by Isaac Ware, Esq; Pr. 1l. 1s. Osborne.*

THIS work of *Lorenzo Sirigatti*, (the so much boasted author,) was published by him in 1625, and is dedicated to *Ferdinand de Medicis, grand duke of Tuscany*. Mr. *Ware*, in a short preface to his translation tells us, that ‘there can  
 ‘need little appology for the publication of this work in an  
 ‘*English* dress, since its excellence and utility were the sole  
 ‘cause of the undertaking.’ But with submission to Mr. *Ware*’s understanding in other matters, he doth not seem to us, from this specimen of his knowledge in *perspective*, to be thoroughly acquainted with the subject. In his 3d, 4th, and fifth chapters, which contain the principal rules, he has either translated away the sense of his author, or shewn us that both *Sirigatti* and himself are very ignorant even of the first principles

principles of perspective: his rule (for instance) for fixing the distance of the eye is wrong in principle, because it is limited to a single object only, and not extended to the whole compass of the picture, which hath ever been allowed a matter of consequence in the art, and as such always practised and enforced by the greatest masters in it; because the fixing it to a single object, without regard to the size of the picture, must not only produce as many different points of sight as there are different objects, but must also create much confusion, and such deformed representations as were never seen to exist either in art or nature. His manner of demonstration also, and un-geometrical figures, we apprehend to be repugnant to the common principles of geometry; besides, that the letters referred to in his explanations are often, by his own carelessness or that of his printer, so misplaced, as to render the whole obscure and unintelligible. For a proof of our assertion, we must desire our readers to peruse the above cited \* chapters: his regular ellipses for the representation of a circle, and his equilateral triangular plane for the elevation of the *tetraedron*, are notorious marks of his want of mathematical and optical knowledge.

In regard to his regular *ellipsis* for the representation of a circle, it appears from the very nature of *perspective*, that the fore-part of a circle will appear more round than the back-part, which being further removed from the eye, cannot appear to have the same degree of curvature, and consequently, the whole figure, if drawn, must be very far from having the form of such an *ellipsis* as is to be made by a transverse and conjugate diameter; and as to his perpendicular plane for determining the elevation of the *tetraedron*, when it can be proved that the perpendicular of an equilateral triangle is equal to one of its sides, then this example may be demonstrated to be true: but at present it is repugnant to truth and reason, and diametrically opposite to the doctrine of *plane* as well as *solid geometry*.

It may farther be observed, that the whole practice deduced from these principles of *Sirigatti* is to be performed with scales and compasses, and is consequently mechanical, which must  
cramp

\* See figures 5, 9, 40, in Mr. Ware's book.



cramp the genius of an artist, and place him on a level with the most ordinary mechanic. If to this we add this author's not having advanced any thing on the perspective of shadows (the knowledge of which is perhaps as necessary as the perspective of lines) the work will appear of still less consequence to artists in general, the younger part of whom it will rather mislead than assist in any design whatsoever.

What were the particular motives (for he has assured us in his preface that they were not *lucrative*) which induced Mr. *Ware* to publish his translation, must be left to himself to determine, as we cannot see any reason why he should put himself to the unnecessary expence of so useless an undertaking; especially when we find the same method (deficient as it is) published long since by *Ignatius Dante*, as the invention of *Vignola*, an *Italian* architect, in the beginning of the fifteenth century, and in later times more fully explained and illustrated by *Andrea Pozzo*, tho' being found, after all, insufficient, it hath been universally exploded.

We have at the same time books on this subject in our own language, and by our own countrymen, much superior to this of *Sirigatti's*, wherein the art of perspective is not only treated as a mathematical science, but likewise rendered easy, and of universal application, so calculated as to fix certain useful and general principles in the mind, which may be called up and applied with great facility upon every occasion.

Our readers will easily guess that the works hinted at must be Dr. *Brook Taylor's* *Perspective*, and Mr. *Kirby's* ingenious explanation of that excellent performance; the former hath been long admired, and the latter hath been encouraged and recommended by some of the greatest \* artists in this kingdom. We cannot help thinking it an unlucky circumstance for Mr. *Ware*, that whilst he so severely criticises the false perspective, which he asserts is to be found in the works of our most eminent painters, he should himself betray such want of judgment in those fundamental points, which alone could have justified the freedom of his censure, and enabled him to make a right and just determination.

ART.

\* See *Hogarth's* *Analysis of Beauty*, and *Will's* translation of *Fresnoy*.

ART. IV. *Astronomy explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics.*  
By James Ferguson. 4to. Pr. 15 s. bound.

THIS performance, which is elegantly printed in quarto, seems extremely well calculated to answer the purpose for which it is intended. The language is plain, easy and expressive; the matter intelligible even to those who are unacquainted with algebraical calculations; and the positions are illustrated by plates contrived and executed by the author, with the most ingenious simplicity.

The ladies may now rise above the region of vapours, without running the risque of a vertigo. They may make an excursion with Mr. *Ferguson* through the moon's path as soon and as safe as they could be drawn in a post-chaise to *Putney*; and from *Jupiter* and his satellites, they may look down with pity upon the pomp of a sublunary monarch, glittering with tinsel, and surrounded by his beef-eaters.

The first chapter contains a description of the solar system, which in the second chapter is demonstrated; there too, the appearances resulting from the earth's motion, are described; and it is faced with a table of the periods, revolutions, and magnitudes of the planets.

In page 37 we find the diurnal motion of the earth illustrated by the following simile.

‘ 109. Let us imagine a prodigious large room, of a round  
‘ form, all hung with pictures of men, women, birds, beasts,  
‘ and fishes; the floor covered with water deep enough to  
‘ carry a boat with a person sitting still in it; and that there  
‘ is a great taper burning in the midst of the room, the flame  
‘ being of equal height with the persons head from the water.  
‘ If a diver under the boat, unknown to and unper-  
‘ ceived by this person, should turn it gently and equably  
‘ round and round, as on an Axis, giving it at the same  
‘ time a slow progressive motion round the taper, the same  
‘ way, but so as to turn it 365 times round it's axis while it  
‘ went once round the taper, to the person in the boat the  
‘ whole room and taper would seem to go round the contrary  
‘ way every time the boat turned round; the flame would ap-  
‘ pear

‘pear to change it’s place gradually among the pictures,  
 ‘so as to make a tour round the room among them in  
 ‘every revolution of the boat round the taper. And in that  
 ‘time the observer would be turned so much sooner towards  
 ‘any particular picture than to the taper, in each turning of  
 ‘the boat, that the whole room and pictures would seem to  
 ‘go once more round him than the taper did. The applica-  
 ‘tion is obvious, if we imagine the pictured room to represent  
 ‘the visible heavens set all round with stars ranged in different  
 ‘constellations, the taper the sun, and the boat the earth.

‘110. It is well known to all who have been at sea, that let  
 ‘the ship sail ever so fast they feel not her progressive motion.  
 ‘If she proceeds forward, to persons looking out of the cabin  
 ‘windows all quiescent objects in view seem to move; and if  
 ‘she turns round, the objects appear to turn the contrary way.  
 ‘For, all parts of the ship being relatively at rest, with re-  
 ‘spect to the people in it the whole appears to stand still; and  
 ‘the sailors having the ship’s motion communicated to them can  
 ‘walk as well to and fro on the deck, and even play at tennis,  
 ‘as if they were on dry land. But if the ship strikes against  
 ‘any obstacle, they, like all other matter, endeavouring na-  
 ‘turally to keep the motion communicated to them, find it diffi-  
 ‘cult to avoid falling towards that obstacle.’

In the third chapter the *Ptolomean* system is refuted: and  
 the motions and phases of *Mercury* and *Venus* are explained.  
 In order to prove the sphericity of these planets, he proposes  
 this experiment.

‘Hang an ivory ball by a thread, and let one move round  
 ‘the flame of a candle, at two or three yards distance from  
 ‘your eye: when the ball is beyond the candle, so as to be  
 ‘almost hid by the flame, it’s enlightened side will be towards  
 ‘the eye, and appear round like the full moon: When the ball  
 ‘is between the eye and candle, it’s enlightened side will dis-  
 ‘appear, like the moon at the change: When it is half way  
 ‘between these two positions, it will appear half illuminated, like  
 ‘the moon in her quarters: And every where, between these po-  
 ‘sitions, it will appear more or less horned or gibbous. If this  
 ‘experiment be made with a circular plate which has a flat sur-  
 ‘face, you may make it appeared fully enlightened, or not en-  
 ‘lightened



‘lightened at all; but can never make it seem either horned or  
‘gibbous.’

The following expedient to represent the motions of *Mer-*  
*cury* and *Venus*, is no less familiar and ingenious.

‘133. If you remove about six or seven yards from the  
‘candle, and place yourself so, as it’s flame may be just about  
‘the height of your eye, and then desire another person to  
‘move the ball slowly round the candle as before, keeping  
‘it as near as he can of equal height with the flame, the ball  
‘will appear to you not to move in a circle, but to vibrate  
‘backward and forward like a pendulum; moving quickest  
‘when it is directly between you and the candle, and when  
‘behind it; and gradually slower as it goes farther to the right  
‘or left side of the flame, until it appears at the greatest di-  
‘stance therefrom; and then, though it continues to move  
‘with the same velocity, it will seem to stand still for a mo-  
‘ment. In every revolution it will shew all the above phases,  
‘§ 132; and if two balls, a lesser and a bigger, be moved  
‘in this manner round the candle, the lesser ball being kept  
‘nearest the flame, and carried round almost four times as often  
‘as the bigger, you will have a tolerable good representation  
‘of the apparent motions of *Mercury* and *Venus*; especially,  
‘if the bigger ball describes almost twice as large in diameter  
‘as the circle described by the lesser.’

The fourth chapter explains the physical causes of the mo-  
tions of the planets, the excentricities of their orbits, the  
times in which the action of gravity would bring them to the  
sun, the ideal problem of *Archimedes*, and the reasons which  
prove the world is not eternal.

This is altogether a very curious chapter, exhibiting, among  
other particulars, the prodigious attraction of the sun and  
planets, and the nice calculation of the velocity with which  
*Archimedes* must have acted before he could have raised the  
earth one inch.

‘150. It is reported of *Archimedes*, (falsly I believe) that  
‘he said he could move the earth, if he had any place at  
‘a distance from it to rest his lever. Now, suppose a man  
‘could press upon the end of a lever with the force of 200  
‘pounds, and that the weight of the earth be 399,784,700,  
‘118,

‘ 118,074,464,789,750 ; if we imagine the earth to be placed  
 ‘ at one end of the lever, at the distance of 6000 miles from  
 ‘ the prop or center of motion, then must the person or power  
 ‘ be applied to the other end of the lever, at the distance of  
 ‘ 11,993,541,003,542,233,943,692,500 miles from the earth  
 ‘ to sustain it ; which is 15,569,745,951,035,731 times the  
 ‘ mean distance of Saturn from the earth. And, to raise the  
 ‘ earth but one mile, the power must move through the space  
 ‘ of 1,998,923,500,590,322,323,948 miles : consequently, if  
 ‘ *Archimedes* or the power could move as swift as a cannon ball,  
 ‘ i. e. 480 miles every hour, he would require 44,963,540,  
 ‘ 000,000 years to raise the earth one inch.’

The fifth chapter treats of light ; its proportional quantities on the different planets ; its refractions in water and air. The atmosphere ; its weight and properties. The horizontal moon. Here we find that the rays of light do not interrupt one another in their motion, though they meet from a thousand different points.

‘ Make a little hole in a thin plate of metal, and set the  
 ‘ plate upright on a table, facing a row of burning candles  
 ‘ standing by one another ; then hold a sheet of paper or  
 ‘ paste-board at a little distance between the hole, and the  
 ‘ rays of all the candles flowing through the hole, will form  
 ‘ as many specks of light on the paper as there are candles on  
 ‘ the other side of the plate ; each speck as distinct and large,  
 ‘ as if there were only one speck from one candle ; which  
 ‘ shews, that the rays are no hindrance to each other’s motions, although they all cross in the hole.’

And in page 67 we meet with the following remarkable case concerning refraction.

“ Some *Hollanders* who wintered in *Nova Zembla* in the  
 “ year 1596, were surprized to find, that after a continual  
 “ night of three months, the sun began to rise seventeen  
 “ days sooner than according to computation, deduced  
 “ from the altitude of the pole observed to be  $76^{\circ}$  : which cannot  
 “ otherwise be accounted for, than by an extraordinary  
 “ quantity of refraction of the sun’s rays, passing through  
 “ the cold dense air in that climate. *Kepler* computes that the  
 “ sun was almost five degrees below the horizon when he first  
 “ appeared ;

“ appeared ; and consequently the refraction of his rays was  
“ about nine times greater than it is with us.”

Chap. VI. describes the method of finding the distances of the sun, moon, and planets, by quadrants and other instruments, and by analogy from the moon's horizontal parallax.

Then follows an explanation of the different lengths of days and nights, and the vicissitude of seasons ; together with the phenomena of *Saturn's* ring.

The subject of the eighth chapter is the method of finding the longitude by the eclipses of *Jupiter's* satellites ; and the amazing velocity of light demonstrated by these eclipses.

‘ 200. The *English* astronomers have made tables for shewing the times of the eclipses of *Jupiter's* satellites to great precision, for the meridian of *Greenwich*. Now, let an observer, who has these tables, with a good telescope, and a well regulated clock, at any other place of the earth, observe the beginning or ending of an eclipse of one of *Jupiter's* satellites, and note the precise moments of time that he either saw the satellite immerge into, or emerge out of the shadow, and compare that time with the time shewn by the tables for *Greenwich*, and for every hour's difference allow fifteen degrees for the longitude of that place from *Greenwich*, as above, § 197 ; and if there be any odd minutes of time, for every minute allow a quarter of a degree, east or west, as these minutes are before or after the time shewn by the tables. Such eclipses are very convenient for this purpose at land, because they happen almost every day ; but are of no use at sea, because the rolling of the ship hinders all nice telescopical observations.’

In page 89 is a table for converting mean solar time into degrees and parts of the terrestrial equator ; and also for converting degrees and parts of the equator into mean solar time.

In chapter IX. which treats of the phenomena of the heavens, as seen from different parts of the solar system, the paths of *Venus* and *Mercury* are represented, as traced upon the Orrery fronting the title page ; and the unlearned reader will  
be



be not a little surpris'd to see the number of loops formed in the curves of those planets, especially in that of *Mercury*.

Solar and sidereal time are considered and distinguished in the tenth chapter; together with the equation of natural days, and the precession of the equinoxes. Here we find a table shewing how much of the celestial equator passes over the meridian in any part of a mean solar day; and how much the fixed stars gain upon the mean solar time every day for a month.

In this chapter we are taught how to draw a meridian line with great accuracy and expedition. We find a table of the equation of time depending on the sun's place in the ecliptic; another table of the equation of time depending on the sun's anomaly; a third shewing the precession or anticipation of the equinoxes: a fourth marking the difference between sidereal, *Julian*, and solar years. These are followed by other tables for the purposes of astronomy, compiled with care and precision.

The eleventh chapter treats of the harvest moon, the phenomena of which, Mr. *Ferguson* has explained and demonstrated to the apprehension of the meanest capacity, by means of an instrument which he contrived for this purpose.

In the 12th chapter, the moon's surface, her phases and her path are described. The Paths of *Jupiter's* moons are delineated; with the proportions of the diameters of their orbits, and those of *Saturn's* moons, to each other; and to the diameter of the sun.

In page 136, we have an account of an agreeable phenomenon relating to the moon.

' 265. Between the third quarter and change, the moon  
' is frequently visible in the forenoon, even when the sun  
' shines; and then she affords us an opportunity of seeing  
' a very agreeable appearance, wherever we find a globu-  
' lar stone above the level of the eye, as suppose on the  
' top of a gate. For, if the sun shines on the stone, and  
' we place ourselves so as the upper part of the stone may just  
' seem to touch the point of the moon's lowermost horn,  
' we shall then see the enlightened part of the stone exactly,  
' of

‘ of the same shape with the moon; horned as she is, and  
 ‘ inclining the same way to the horizon. The reason is  
 ‘ plain; for the sun enlightens the stone the same way as it does  
 ‘ the moon: and both being globes, when we put ourselves into  
 ‘ the above situation, the moon and stone have the same po-  
 ‘ sition to our eyes; and therefore we must see as much of  
 ‘ the illuminated part of the one as of the other.’

Chapter 13. accounts for the ebbing and flowing of the sea, and contains the substance of *Newton's* theory of the tides.

The next chapter treats of eclipses; their number and periods. A large catalogue of antient and modern eclipses, from *Struyk* and *Ricciolus*. Those that are visible from the beginning to the end of the eighteenth century; and those that were deemed portentous.

In page 192 the year of Christ's passion is ascertained by the following astronomical observations.

‘ 349. There is a remarkable prophesy in *Daniel*, ch. ix.  
 ‘ ver. 26, 27. concerning the year in which the Messiah should  
 ‘ be cut off. *And he shall confirm the covenant with many for one*  
 ‘ *week; and in the midst of the week he shall cause the sacrifice and*  
 ‘ *the oblations to cease.* Now, as it is generally allowed, that  
 ‘ by each of *Daniel's* prophetic weeks was meant seven years,  
 ‘ the middle of the week must be in the fourth year. And,  
 ‘ our Saviour did not enter upon his public ministry, or *con-*  
 ‘ *firming the covenant*, until he was baptized, which, accord-  
 ‘ ing to *St. Luke*, ch. iii. ver. 23. was in the beginning of his  
 ‘ 30th year, or when he was full 29 years old, this prophecy  
 ‘ points out the very year of his death; namely, the 33d year  
 ‘ of his age, or fourth year of his public ministry. Let us  
 ‘ now try whether we can ascertain that year from astronomi-  
 ‘ cal principles and calculations.

‘ 350. The *Jews* measured the months by the moon, and  
 ‘ their years by the revolution of the sun; which obliged them  
 ‘ either to intercalate 11 days at the end of every 12th month;  
 ‘ or a whole month (which they called *Ve-Adar*) every third  
 ‘ year: for 12 lunar months want almost 11 days of 12 months  
 ‘ measured by the sun.

‘ 351. In the year of the crucifixion, the passover full moon  
 ‘ was on a *Friday*; for our Saviour suffered on the day next  
 No. VI. M m ‘ before

‘ before the *Jews* sabbath. Here we have the day of the week  
 ‘ ascertained. *St. Mark* ch. xv. ver. 42. *St. Luke*, ch. xxiii.  
 ‘ ver. 54.

‘ As the lunar year falls 11 days short of the solar, the full  
 ‘ moon in any given month, must at the annual return of that  
 ‘ month be 11 days sooner; and consequently cannot fall  
 ‘ again upon the same day of the week: for 11 days measure  
 ‘ a week, and four days over. Hence if the *April* full moon  
 ‘ this year, for example, be on a *Sunday*, on the next year it  
 ‘ will be on a *Thursday*; unless the next be a leap-year, which  
 ‘ will cause 12 days difference; and so, counting backward,  
 ‘ throw it on a *Wednesday*.

‘ Thus it is plain, that in different neighbouring years, the  
 ‘ passover full moons must be on different days of the week,  
 ‘ unless when the passover months themselves are different:  
 ‘ that is, when the full moon happens between the vernal  
 ‘ equinox and first day of *April*, the passover falls in *March*;  
 ‘ but always in *April* when no full moon happens within this  
 ‘ limit.

‘ Now, if it can be proved, that there was but one passover  
 ‘ full moon on a *Friday* in the course of a few years, about  
 ‘ which we imagine the year of the crucifixion to have been,  
 ‘ as it is generally allowed that our account is not above four  
 ‘ or five years wrong at most; that year on which the passover  
 ‘ full moon fell on a *Friday* must undoubtedly be the year  
 ‘ sought.

‘ In order to determine this, I first went to work with my  
 ‘ orrery; which, in two or three minutes may be rectified so  
 ‘ as to shew the days of the months answering to all the new  
 ‘ and full moons and eclipses, in any given year, within the  
 ‘ limits of 6000 years both before and after the *Christian æra*:  
 ‘ and when once set right, will serve for above 300 years  
 ‘ without any new rectification. I began with the 21st year  
 ‘ after the common date of our Saviour’s birth, and observing  
 ‘ from thence, in every year to the 40th, was surprised to find that  
 ‘ in the whole course of 20 years so run over, there had been  
 ‘ but one passover full moon on a *Friday*: and that one was  
 ‘ in the 33d year of our Saviour’s age, not including the year  
 ‘ of his birth, because it is supposed he was born near the end of  
 ‘ that



that year. But that it might not be said I trusted to the mechanical performance of a machine, I computed all the passover full moons (according to the precepts delivered in the following chapter) from astronomical tables, which begin not with the year of our Saviour's birth, but the first year after it; and found, as a thing very remarkable, that the only passover full moon which happened on a *Friday* in all that time, was in the 33d year of his age by the tables, or fourth year of his public ministry, agreeable to the forementioned remarkable prophecy.

352. We shall here subjoin a table of the true times of all the conjunctions of the sun and moon (adapted to the meridian of *Jerusalem*) which preceded the passover full moons, from *A. D.* 28 to *A. D.* 36 inclusive, although it be more than double the number that there is occasion to examine for our present purpose. All these new moons fell in *Pisces* and *Aries*, which signs set at a greater angle with the horizon in the west than any others, § 243, & seq.; and therefore, a few degrees of them take more time to go down. Now, the moon moves somewhat more than 12 degrees from the sun in 24 hours; and if two small patches be put 12 degrees asunder upon any two parts of *Pisces* or *Aries* in the ecliptic of a common globe, and the globe be rectified to the latitude of *Jerusalem*, the most easterly patch which represents the moon will be an hour later of setting than the other which represents the sun: consequently, in that latitude the moon may be seen just setting about an hour after the sun, when she is not above 24 hours old. And 14 days added to the day of this first appearance after the change, gives the day of full moon.

True time of conjunction at Jerusalem.				Moon visible at Jerusalem.		Jewish full moon.
D. H. M.				D.		
<i>A. D.</i> 28	<i>Mar.</i>	15	1 4 Morn.	<i>Mar.</i> 16.	<i>Mar.</i> 31, <i>Wednesday</i> .	
29	<i>Apr.</i>	2	7 30 Aftern.	<i>Apr.</i> 3.	<i>Apr.</i> 17, <i>Sunday</i> .	
30	<i>Mar.</i>	22	8 45 Aftern.	<i>Mar.</i> 23.	<i>Apr.</i> 6, <i>Thursday</i> .	
31	<i>Mar.</i>	12	1 51 Morn.	<i>Mar.</i> 13.	<i>Mar.</i> 27, <i>Tuesday</i> .	
32	<i>Mar.</i>	29	11 19 Aftern.	<i>Mar.</i> 31.	<i>Apr.</i> 14, <i>Monday</i> .	
33	<i>Mar.</i>	19	1 12 Aftern.	<i>Mar.</i> 20.	<i>Apr.</i> 3, <i>Friday</i> .	
34	<i>Mar.</i>	9	5 12 Morn.	<i>Mar.</i> 10.	<i>Mar.</i> 24, <i>Wednesday</i> .	
35	<i>Mar.</i>	28	6 20 Aftern.	<i>Mar.</i> 29.	<i>Apr.</i> 12, <i>Tuesday</i> .	
36	<i>Mar.</i>	16	6 30 Aftern.	<i>Mar.</i> 17.	<i>Mar.</i> 31, <i>Saturday</i>	
M m 2				353.		

‘ 353. The above 33d year was the 4746th year of the *Ju-  
lian* year period, and the last year of the 202d *Olympiad*\* ;  
‘ which is the very year that *Phlegon* informs us an extraordi-  
‘ nary eclipse of the sun happened. His words are, *In the 4th*  
‘ *year of the 202d olympiad there was the greatest eclipse of the*  
‘ *sun that ever was known : it was night at the sixth hour of the*  
‘ *day, so that the stars of heaven were seen.* This time of the  
‘ day agrees exactly with the time that the darkness began, ac-  
‘ cording to *Matthew*, ch. xvii. ver. 25. *Mark*, ch. xv. ver. 33.  
‘ and *Luke*, ch. xxiii. ver. 44. But whoever calculates, will  
‘ find, that a total eclipse of the sun could not possibly happen  
‘ at *Jerusalem* any time that year in the natural way.

‘ All this (from § 348 to 353 inclusive) seems sufficient to  
‘ ascertain the true time of our Saviour's birth and crucifixion  
‘ to be according to our present computation ; and to put an  
‘ end to the controversy among chronologers on that head.  
‘ From hence likewise may be inferred the truth of the prophe-  
‘ tic parts of scripture, since they can stand so strict a test as  
‘ that of being examined on the principles of astronomy.’

The 15th chapter contains the calculation of new and full moons ; the geometrical construction of solar and lunar eclipses, and the examination of antient eclipses. It likewise treats of the dominical letter and its use, and exhibits tables of astronomy and chronology.

The last chapter describes the astronomical machinery, serving to explain and illustrate the foregoing part of the treatise, viz. the orrery fronting the title page, made by the author, and another, exhibited in plate V. the calculator of Mr. *Ferguson*'s contrivance to explain the harvest moon ; the cometarium of *Desaguliers* ; the improved celestial globe ; the planetary globe ; the trajectorium lunare, for delineating the paths of the earth and the moon ; the tide-dial ; and the eclipsareon exhibiting the time, quantity, duration, and progress of solar eclipses, at all parts of the earth.

Though an adept in astronomical investigations may pronounce this book superficial and defective, we will venture to recommend it to the perusal of those who are ignorant of mathematical learning, yet curious to imbibe a just and general

\* See note 1 on § 317.

eral notion of those stupendous spheres that revolve through the immensity of space, proclaiming as they roll, the amazing power and wisdom of the Almighty Architect.

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ART. V. *Observations on a Series of Electrical Experiments.* By Dr. Hoadly, and Mr. Wilson, Fellows of the Royal Society. 4to. Pr. 1 s. 6 d. Payne.

THIS ingenious performance sets out in the following manner:

‘ There is a very fine fluid, of the same nature with air, but extremely more subtile and elastic, according to Sir Isaac Newton, every where dispersed through all space, which in his optics he calls *æther*.

‘ This *æther* is much rarer within the dense bodies of the sun, stars, planets, and comets, than in the empty celestial space between them; and in passing from them to great distances, it grows denser and denser perpetually, and thereby causes the gravity of those bodies towards one another, and of their parts towards the bodies; every body endeavouring to go from the denser parts of the *æther* towards the rarer.

‘ The earth, therefore, is surrounded every where by this *æther* to a very great distance, in consequence of which the air and all bodies in it gravitate towards the earth, and towards each other, agreeably to the appearance at the surface of it.

‘ This *æther* likewise pervades the pores of all bodies, and lies hid in them: and whilst the bodies with this fluid in them are left to themselves, (undisturbed by any external violence) this fluid from its elastic nature conforms itself, as to its degree of density, to the particular make of that body it is in. *e. gr.* It is not so dense in dense bodies, as in rare ones.

Here is represented the idea which the most penetrating genius perhaps that ever explored the wonders of nature, had formed of a fluid that fills all space and pervades all bodies however rare or dense: And from a course of reasoning which seems very natural and solid upon the experiments here described, it



appears that there is actually such a fluid in nature, and that what has, since some late discoveries, passed under the name of the *electrical fluid*, is that very \* Element whose existence Sir *Isaac Newton* had supposed.

The account which these gentlemen give of the *electrical shock* is in short this: That it happens when any body is suddenly deprived of part of its natural or any additional quantity of this fluid, or when what it had lost is suddenly restored to it.

The ingenious authors of these *Observations* ' bespeak the ' reader's candour with regard to the difficulty of expression on ' so nice a subject, as well as the difficulty of describing with ' accuracy all the circumstances in these nice experiments ' which are necessary to the production of the appearances they ' argue from.'

It will indeed, notwithstanding the plainness and accuracy with which they have expressed themselves, require a pretty severe attention, from those especially who have not been much conversant in electrical experiments, to pursue their reasoning. But we are of opinion that they have, at last, fairly made it appear ' that the electrical fluid is as universal and ' powerful an agent at or near the surface of the earth, as that ' fluid, which Sir *Isaac Newton* in his *Optics*, calls æther; that ' it is as subtile and elastic in its nature, as æther is; and ' as æther does, that it pervades the pores of all bodies whatever, that we are conversant with; is dispersed through whatever vacuum it is in our power to produce by art; and from ' the natural phenomena of thunder, lightning, &c. seems to ' be extended to very great distances in the air.'

Here

\* We have presumed to call this fine fluid an *Element*: or shall we call it the soul of the other Elements?—To indulge a little, for once, in visionary conjecture, after the example of some late minute philosophers, why may not this æther be the *pabulum* of that subtile spirit which in a great measure distinguishes the greatest number of natural productions from one another? To instance in vegetables: may not this subtile fluid variously modified by the various organs of different plants, bestow upon each kind its own specific smell, taste, and powers, whether salutary or poisonous?—May not this infinite and uninterrupted ocean be the medium by which intelligent spirits are conveyed in their transmigrations from one part of the universe to another?—But we leave these and all subtleties of this kind to be canvassed, in due time, by philosophers who delight in such enquiries.

Here it is observable, that our authors, according to the spirit of true and sound philosophy, do not proceed one step further towards determining the extent of this fluid than experiments and natural phænomena confirm. For though they conclude that the *electrical fluid* is an *universal agent at or near the surface of the earth*, they leave it to future experiments, &c. to shew that it exists *every where*; and they do not despair but that there may be obtained 'a sufficient plenty of these sort of experiments to make us certain there is such a fluid actually existing every where; and what the laws of its action are.'

ART. VI. *Miscellaneous Remarks made on the Spot, in a late Seven Years Tour through France, Italy, Germany, and Holland. Containing a great variety of new, curious, and uncommon Observations on every thing remarkable in the aforesaid Countries, viz. The Disposition of the Inhabitants; their Religion, Annual Processions, Policy, Public Edifices, Water-Works, Paintings, Sculptures, and Ancient Ruins; many of which have not hitherto been taken notice of by former Writers: With an authentic Account of the Coronation of the present Pope, and the Ceremonies observed at the late Jubilee. Interspersed with several particular and pleasing Incidents, which occurred to the Author, during the above Period. By Sacheverell Stevens, Gent. 8vo. Pr. 6d. a Number. Hooper.*

THE subject matter of this book being sufficiently explained in the title page, it remains for us to give our opinion of the execution. That it is the genuine performance of a person who has been in every place which he mentions, and present at every scene he describes is very certain. It is barely doing justice to mention this, because works of this nature have been often imposed upon the public under feigned names, or else by persons who performed them, only in imagination, at the desire of their booksellers.

The whole tour appears to be wrote with great simplicity and regard to truth; and is rather useful for such as may have occasion to take the same route, than adapted to closet-reading.

The statues, paintings, sculptures, &c. are superficially and injudiciously rather pointed out than described; but this is not much to be regretted, they are subjects which *Misson*, *Blainville*, *Wright*, and other travellers have exhausted.

Mr. *Stevens*, in a way more adapted to ordinary life, presents us with observations resulting from experience, and lays down practical rules that may be a guidance to all travellers, whether their object be business or curiosity. For example, he points out the best inns, the properest vehicles; cautions you about the choice of servants, the care of your baggage, and the like. These are matters which other writers have neglected, as coming too near common life, or too ignoble to find footing in the same place with a *Venus de Medicis*, a *Farnesian Hercules*, or a mouldy M. S. 1400 years old.

He tells you, 'that if you propose to make any considerable stay at *Naples*, your best way will be to hire a ready furnished lodging in or near the *Piazza di Castello*; from whence there is a beautiful prospect of the sea, near it are several good inns, where you may have your provision well dressed, and sent hot at any hour that you are pleased to appoint; here are also noble cellars of wine, delightfully cool, where you will find great variety surprizingly cheap. He himself having bought a 9 gallon cask of excellent wine for 3 s. 6 d.

'The knavery of the *Neapolitan* lackeys and guides is not to be matched; they are the most imposing rascals in the world, and will certainly fleece all strangers; but more especially the *English*.'

Admonitions and hints of this nature, the use of which are very obvious, abound in the work; but the language is so very indifferent, that it admits of no excuse: the author indeed appears to have some modesty about him, and a consciousness of this defect; you find him often mistaken in the names of places: thus he writes *bisetor* for *bicetro*; *challon* for *challons*: *gangates* for *guingettes*, &c. *Caccia-mosca*, a fly-flap, he translates fly-hunter; and vulgarly calls the procession of the blue ribbon of the order of the *Holy Ghost* at *Versailles*, the procession of the blue garter.

However the inelegance does not detract from the utility of the work; it will be of real service to such as intend making  
the



the same tour. Mr. *Stevens's* regard to truth, may atone for its want of embellishment; yet he is certainly to blame for not having put his materials, which are good, into the hands of some person capable of throwing them into better form.

As mention is often made in the public papers of people being broken upon the wheel, we shall extract from the piece in hand, an account of the manner in which it is performed, because most people take it in a literal sense, whereas the execution is not performed upon a wheel.

'In the middle of the *Grove*, which is the place of public execution, was erected a scaffold, and at half an hour after four, the prisoner was brought in a cart to the place of execution, attended by the city guards, walking in procession two and two. A priest, or father confessor, accompanied the dying man. On the scaffold was erected a large cross, exactly in the form of that commonly represented for St. *Andrew's*. The executioner and his assistants then placed the prisoners on it, in such a manner, that his arms and legs were extended exactly agreeable to the form of the cross, and strongly tied down; under each arm, leg, &c. was cut a notch in the wood, as a mark were the executioner might strike, and break the bone with the greater facility. He held in his hand a large iron bar, not unlike one of our labourers iron crows, and in the first place broke his arms, then in a moment after both his thighs: it was a melancholy, shocking sight, to see him heave his body up and down in his extreme agony, and hideous to behold the terrible distortions of his face: it was a considerable time before he expired, and it would have been longer, had not the executioner given him what they call here the coup de grace, or finishing stroke, on his stomach, which puts an end to the poor wretch's inexpressible misery: when he was dead they took him from the cross, and put his dead body on a wheel, fixed to the end of a pole, and there he was exposed for some time; and this part of the ceremony occasions the common expression of a person's being broke upon the wheel, whereas it is on a cross, as above described.'

That this book is not without entertainment will appear from the following story:

'Some

Some few days after, I was present at an execution of quite a different nature ; it was that of a nobleman an officer in the *French* king's service, of high extraction, and related to some of the best families in *France*. The crime he suffered for was the murder of a young lady, whom he kept as his mistress. The quarrel arose from her making a peremptory demand of an exorbitant sum of money, which put him into so violent a passion, that he stabbed her in the breast with a knife in seven different places. The unhappy partner of his amours expired on the spot. The sight of her dead corpse disarmed him at once of all his resentment ; his former tenderness returned, and not making the least attempt towards his escape, he sat himself down in a great elbow-chair by her side, quite fixed, and motionless as a statue. The people of the house perceiving the noise and struggle so soon succeeded by a profound silence, imagined something extraordinary had happened ; and, entering the room, discovered the tragic scene. The gentleman very calmly, and with the utmost composure, informed them, that he was the unhappy perpetrator of so rash an action, and desired that the guet, or constable, might be sent for : on the officers approach, he quietly surrendered himself, and was conveyed to prison ; he was soon afterwards brought to his trial, and received sentence of death : this happened on a *Saturday*, and the *Monday* following was appointed for his execution : great interest was made to the king by several noblemen of the greatest distinction, in order to save his life, but in vain ; the monarch remained inflexible ; and, indeed, this is to be said in favour of the *French* laws, that the murderer, however highly dignified and distinguished, very seldom, if ever, escapes : his being a person of the noblest extraction is no plea in his favour there, as it is too often in *England*, and some other countries. Finding all intercession proved ineffectual, he then requested, that he might be permitted at least to go to the place of execution in a coach, and not in a cart, like a common malefactor ; but he was likewise refused even this indulgence. All the favour he could obtain, and that after the strongest solicitations, was to be executed late at night : he was conveyed accordingly to the place de Greve, the

‘ the common place of execution, and attended by a father  
‘ confessor, who held a crucifix in his hand. Great numbers  
‘ of the guards marched before the cart. Several thousands  
‘ of the populace, late as it was, followed after it. great num-  
‘ bers of whom held lighted torches in their hands; and as the  
‘ night was exceeding dark, and a perfect silence was observed,  
‘ both greatly added to the solemnity of the procession, in  
‘ which there were several persons of distinction. I could per-  
‘ ceive, from the window where I stood, the houses in the  
‘ opposite part of the square, the windows whereof stood all  
‘ wide open, and several tables appeared in full view, covered  
‘ with variety of entertainments, where numbers were carous-  
‘ ing in the most unconcerned manner during the execution,  
‘ which I thought somewhat inhumane, and a remarkable  
‘ instance of the great levity of the *French*. He was a tall,  
‘ genteel young gentleman, and behaved with the utmost in-  
‘ trepidity; but yet with a becoming decency, and suitable  
‘ devotion; he kneeled down on a block in an erect position;  
‘ and after his cap was pulled down over his face, the execu-  
‘ tioner, with one stroke of his broad sabre, severed his head  
‘ from his body; which, by the exceeding velocity of the  
‘ operation, flew amongst the crowd at some distance from the  
‘ scaffold. In short, he performed his office in so dextrous a  
‘ manner, that he received the applause of all the spectators,  
‘ who were but little less than thirty thousand persons: a large  
‘ scaffold fell down during the ceremony, whereby several  
‘ persons were killed and wounded. A very odd accident  
‘ happened after the execution was over; a coach stood close  
‘ to the side of the scaffold, in order to convey the dead body  
‘ to his friends; but the head, as before observed, falling  
‘ amongst the mob, they, by a gross mistake, flung it into a  
‘ wrong vehicle, which happened to belong to a hackney-  
‘ coachman, who drove home, entirely ignorant of what had  
‘ happened. The next morning, going to clean and brush  
‘ out his coach, he perceived the head of the unfortunate noble-  
‘ man, all besmeared with blood, by being tumbled and tossed  
‘ about, with the tongue hanging out of the mouth. So un-  
‘ expected a sight terrified the poor fellow to that degree, that  
‘ he died within a day or two afterwards. The head thus  
‘ acciden-



‘ accidentally found, was immediately conveyed to the body,  
 ‘ to the no small satisfaction of his relations, who were in the  
 ‘ utmost consternation and concern at the loss of it, and alto-  
 ‘ gether incapable of accounting for such an odd and uncom-  
 ‘ mon occurrence.’

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ART. VII. *Philosophical Transactions, giving some Account of  
 the present Undertakings, Studies, and Labours of the Ingenious,  
 in many considerable Parts of the World. Vol. XLIX. Part I.  
 For the Year 1755. 4to. Pr. Davis.*

WE could have wished that this performance had been better weeded before it was presented to the public. At present it looks like a collection of rude drawings in a school of young painters, among which we, now and then, meet with the sketches of a master.

The Royal Society is doubtless in the right to encourage the ingenious of all classes and denominations to transmit their discoveries and hints of improvement in all arts and sciences, whether familiar or abstruse; and in the course of this communication that Philosophical Body must receive many crude essays that cannot appear with propriety among the works of the learned: but, surely, those who superintend the publication, ought to have a greater regard to the reputation of the Society than to exhibit such abortive productions.

The first article contains a very defective calculation of the resistance to be overcome by bodies moved on the surface of water. By *Christianus Hée*, professor of mathematics and experimental philosophy at *Copenhagen*.

The next is an ingenious investigation of a general rule for the resolution of isoperimetrical problems of all orders. By *Mr. Thomas Simpson*, F. R. S.

The third consists of part of a letter from *Dr. Huxam* at *Plymouth*, concerning the effects of lightning upon a hulk.

The fourth is a remarkable case of a morbid eye, cured by *Mr. Edward Spry*, surgeon at *Plymouth*.

The following article is a supplement to the account of a distempered skin, published in the 424th number of the *Philosophical Transactions*. By *Mr. Henry Baker*, F. R. S.

This

This is the case of the person who shewed himself in *London* for money, under the denomination of the porcupine-man.

‘ His name is *Edward Lambert*. He is now forty years of age; a good-looking, well-shaped man, of a florid countenance; and, when his body and hands are covered, seems nothing different from other people. But except his head and face, the palms of his hands, and bottoms of his feet, his skin is all over covered in the same manner as in the year 1731, which therefore I shall trouble you with no other description of, than what you will find in Mr. *Machin*’s account above-mentioned; only begging leave to observe, that this covering seemed to me most nearly to resemble an innumerable company of warts, of a dark-brown colour, and a cylindric figure, rising to a like height, and growing as close as possible to one another; but so stiff and elastic, that, when the hand is drawn over them, they make a rustling noise.’

The succeeding article contains an account of the late eruption of *Mount Vesuvius*, in which there is nothing curious or uncommon.

In the seventh article we are informed, by Mr. *W. Watson*, F.R.S. that the agaric used as a styptic in amputations and other hæmorrhages, is the *fungus in caudicibus nascens, pedis equini figurâ*, C. B. Pin. or, that which grows upon old oaks: the exterior white hard part being pared off with a knife, we find a soft substance like shammy leather, which being divided into pieces of different sizes, is beaten with an hammer, until the texture is broke so as that it may be easily torn with the finger.

In the eighth article is the account of a mountain of iron ore, at *Taberg* in *Sweden*, exhibiting some remarkable phenomena, and illustrated by a plate.

The ninth contains a remarkable appearance in the viscera of a child opened by Mr. *Richard Guy*, surgeon.

The following article relates to the effects of the agaric of the oak, and the powder of the lycoperdon or common puff-balls, which seems more efficacious even than the agaric in stopping hæmorrhages. This styptic has been tried with surprizing success, by *Monf. La Fosse*, farrier to the king of *France*, before

fore a committee appointed by the academy of sciences, to ascertain its virtues. They found that the powder of this excrescence, when applied to the mouths of the largest arteries which had been divided, even in horses and other quadrupeds, stopped the hæmorrhage in a few minutes; that in four and twenty hours after the application of the powder, a thin pellicle of skin was formed upon the mouths of the divided arteries, and within the vessel was a small plug of coagulated blood of a conical figure, the basis being towards the mouth of the vessel, and apex in an opposite direction. The pulsation of the artery was seen in a very distinct manner, the plug advancing and receding according to the systole and diastole, and the suppuration came on in the most favourable manner. In the subsequent article we find some particulars of these experiments extracted from a book of Mons. *La Fosse*, by that living treasure of philosophical erudition, the profound Dr. *Parsons*, who introduces them with a very plain and sagacious preamble, observing, ‘That there are various objections to the efficacy of the agaric, and some doubts concerning the inefficacy of its power, upon the more considerable arteries especially.’ That is, some people find fault with its efficacy, and others disbelieve its inefficacy. This to be sure is a conclusive argument against the agaric, and expressed with great precision; tho’ still inferior in weight, elegance, and perspicuity to the following paragraph.

‘And as it were to be wished by every humane person, who is called to undertake those painful operations of the amputation of limbs, which his duty, however armed with compassion, authorises, that any means could be found whereby part of the patient’s sharp sensations might be taken off; so every attempt towards this laudable end will be very warmly received, by those whose sanction has heretofore often encouraged every essay advanced for the public good.’

In the twelfth article we are given to understand, by *John Canton*, A. M. and *Henry Miles*, D. D. that on the eighth and ninth days of *February*, 1755, the weather was cold in *Spital-square*, *London*, and at *Tooting* in *Surry*. This might have remained a secret to the end of time, had not those literati kept a register of their thermometers.

The



The next article contains three very curious cases of confirmed dropsies, cured by unction with sweet oil; and they are the more to be depended upon as vouched by Dr. *Oliver* at *Bath*, a gentleman of distinguished candour and ability. For the satisfaction of our readers, we shall insert the whole article.

XIII. *An account of some cases of dropsies, cured by sweet oil:*  
*In a letter from William Oliver, M.D. F.R.S.*

Sir, Bath, Feb. 10, 1755.  
 I Cannot recollect whether Miss \* \* had been tapped, or not, when you did me the favour to call at my house. But I dare say, an account of her proceedings since will not be unacceptable.

Mr. *Pierce* took from her eleven pints of water. As soon as the bandage could be loosened, Dr. *Hartley* and I examined the state of her belly. The epigastric region was quite emptied; but we found a great fulness, which extended itself on each side the inguen, towards the back. We put her upon a very spare dry diet, and allowed her but a quarter of a pint of liquids in the twenty-four hours. But tho' her urine much exceeded in quantity what she drank, the swelling increased, and we feared the belly would soon fill again. A lady, who was with her, told us, that, just before she left *London*, she had heard, that two persons had been cured of confirmed dropsies by being anointed morning and evening, with common salad oil, which was rubbed into the whole abdomen, for an hour at a time, with a warm hand. We could not refuse the trial of so innocent a method. The Iätraleiptæ began their operation. About the third day of anointing, the urine was considerably increased, and continued to be so. The fulness gradually decreased, and in a fortnight's time was quite gone. Her appetite, digestion, and sleep, grew natural, and she recovered flesh, strength, and spirits. About six weeks after her first anointing, her menses appeared, and at the end of the next month she had a regular return, of good colour, and in sufficient quantity. I saw her at the public room last week, in as good health as I ever remember her to have enjoyed.

You

‘ You may be sure this recovery was much talked of, and set  
‘ all the hydropics a rubbing.

‘ A man, aged fifty-five, from hard-drinking, and many  
‘ wrong methods of cure, had been cachectick fifteen years,  
‘ had often the symptoms of jaundice and dropsy. Half a  
‘ year ago, his belly, legs, and thighs, swelled to an en-  
‘ormous size. He was with difficulty moved from his bed  
‘ to his chair, and was given over, as a person in an incurable  
‘ dropsy. About three weeks ago he began to anoint. After  
‘ three or four days rubbing, his urine was greatly increased;  
‘ and in a fortnight, his belly, thighs, and legs, were won-  
‘derfully decreased, and I saw him a few days ago walking  
‘ about the town, whereas before he could not move a joint.

‘ A woman of seventy years of age, of a thin habit, who  
‘ got a livelihood by carrying cakes about the town, fell into  
‘ an ascites. Her belly was so greatly distended, that she was  
‘ obliged to quit her business, to confine herself to her house,  
‘ and for the most part to her bed. She anointed. Her  
‘ urine soon increased in quantity, and continued to do so.  
‘ She was at my house this week, as lank, as she said, as a  
‘ maiden, and in as good health as she had enjoyed for many  
‘ years.

‘ These cases are, I think, sufficient to encourage farther  
‘ trials. I am, with true respect,

‘ SIR,

*Your most obedient humble servant,*

W. OLIVER.

The next article contains three trifling observations of the  
immersions of the first and second satellites of the planet *Jupi-*  
*ter*, seen from *Lisbon* in the month of *January* 1755; thro’  
a *Gregorian* telescope.

In the fifteenth article, is an accurate history of malignant  
fevers that raged at *Rouen*, in the years 1753 and 1754. By  
the celebrated *Mons. Le Cat*, M.D. professor of anatomy  
and surgery at *Rouen*, &c.

What follows is an account of the death of Mr. *George*  
*William Richman*, professor of experimental philosophy, mem-  
ber of the Imperial Academy of Sciences at *Petersburg*,  
This

This gentleman fell a sacrifice to his thirst after knowledge and improvement. He was killed by the electrical discharge of a thunder-cloud acting upon the iron bars on his house top, and conveyed by chance to his electrical expositor. According to the relation of the engraver *Sokolow*, who was present at his death.

‘ Mr. *Richman* inclined his head towards the expositor, to observe what degree of force it would have; and whilst he stood in that bent posture, a great white and bluish fire appeared between the electrical expositor and Mr. *Richman*’s head. At the same time arose a sort of steam, or vapour, which intirely numbed the engraver, and made him sink down upon the ground; so that he cannot remember to have heard the loud thunder-clap. The iron ruler belonging to the expositor, which hung perpendicular, as it received all the force from the bars and chains, cast from it a thread, which was fixed to its top, and drove it upwards towards the expositor. That this ruler might point out the degrees of strength, I take it, that for its more powerful operation, it stood with its lower end in a glass vessel, which was filled with brass filings. This ruler hanging right, a globular flame hath been always produced, as well by artificial electricity as that of the clouds, which may be denominated natural electricity. This being now stopped, by the filings and glass vessel, from taking its direction downwards, seems to have expanded itself round-about the ruler, and by those bodies, incapable of electricity, to have been carried on towards Mr. *Richman*. And this is further confirmed, because they afterwards found the vessel broken in pieces, and the filings scattered about. The particulars, which happened to Mr. *Richman*, Mr. *Sokolow* is ignorant of. As soon as he had recovered his senses, he got up, and ran out of the house, acquainting every one, whom he met in the street, that the thunder had struck into Mr. *Richman*’s house. On the other side, as soon as Mrs. *Richman* heard the very loud stroke of thunder, she came hastening into the chamber, in which she conjectured she should see the bad consequences. She found her husband past sensation, sitting upon a chest, which happened to be placed behind him,



and leaning against the wall; which situation must have been occasioned by his falling back upon receiving the electrical blow. He was no sooner struck, but killed. There were not the least appearances of life. A sulphureous smell, not unlike that which is caused by the explosion of gun-powder, diffused itself through the whole house. Some servants, who were hard by in the kitchen, felt its effects, since they were thereby quite stupified. The electrical expositor stood upon a low beaufet, upon which was likewise placed a china bowl, that was crack'd: and there was moreover such a shaking in the house, that the shock even stopp'd the movement of an *English* clock, or pendulum, which was in an adjoining room. At first it was not known whether the windows of Mr. Richman's chamber had been shut or open; but it is recollected, that, in preparing the apparatus, it is never opened: it would be moreover impracticable, lest the thread of the expositor should receive any motion from the wind or air, which would rush in. There was no other inflammation happened in the house. But we have found another effect of the force of electricity, or of thunder-bolts, discoverable by the door-posts of the house; for they were rent asunder length-ways, and the door, together with that part of the posts, so torn away, twirled into the porch. The reason of which appears to be, because one of the above-mentioned chains, that were carried from the bars at the house-top to the expositor, passed very near them: and the kitchen-door, being at a little distance off, had a splinter torn out, and dashed against a stair-case, that went towards the top of the house; so that part of the electrical matter seems to have taken its course this way, but without doing any more damage. All the neighbourhood, I may indeed say the whole island, was immediately in an uproar, partly by the relation of the engraver and the centinels, and partly by the servants being sent directly to the friends and acquaintance of the deceased. There never was a report of misfortune so speedily spread abroad in this city, as this was: every one ran thither, although they had no connection with, nor any manner of acquaintance in, the house. The upper Maitre de Police was presently there, and placed a guard, to prevent the course

course of the populace, which was relieved by another the same day, sent from the Academy. They opened a vein of the breathless body twice, but no blood followed. They endeavoured to recover sensation by violent chafing, but in vain. Upon turning the corpse toply-turvy, during the rubbing, an inconsiderable quantity of blood fell out of the mouth. There appeared a red spot on the forehead, from which spirted some drops of blood through the pores, without wounding the skin. The shoe belonging to the left foot was burst open. Uncovering the foot at that place, they found a blue mark, by which it is concluded, that the electrical force of the thunder having forced into the head, made its way out again at the foot. Upon the body, particularly on the left-side, were several red and blue spots, resembling leather, shrunk by being burnt. Many more blue spots were afterwards visible over the whole body, and in particular on the back. That upon the forehead changed to a brownish-red. The hair of his head was not singed, notwithstanding the spot touched some of it. As for the wig the deceased had taken it off. In the place, where the shoe was unript, the stocking was intire; as was his coat every-where, the waistcoat being only singed on the fore-flap; where it joined the hinder. But there appeared on the back of the engraver's coat long narrow streaks, as if red hot wires had burnt off the nap. We conjecture it was occasioned by the thread hanging in the chamber, by the chains of the expositor; and that some of it might fall upon him; but we do not assert it positively; for we are more certain of this, that the people in the house, who first of all went thither, took down the chains, thread, and other things belonging to the apparatus, immediately after. When the body was opened the next day, twenty-four hours afterwards, the cranium was very intire, having no fissure or cross-opening; the brain as sound as possibly it could; the transparent pellicles of the wind-pipe were excessively tender, gave way, and rent easily. There were some extravasated blood in it, as likewise in the cavities below the lungs; those by the breast being quite sound, and not damaged, but those towards the back of a brownish colour black colour, and filled



‘ with more of the above blood ; otherwise none of the entrails  
 ‘ were touched : the throat, glands, and the thin intestines, were  
 ‘ all inflamed. The singed leather-colour’d spots penetrated  
 ‘ the skin only. In short, although one could trace out all  
 ‘ the consequences of an instantaneous stroke throughout the  
 ‘ whole body, yet many of them have not appeared to hap-  
 ‘ pen to others struck by thunder, when they have been ex-  
 ‘ amined.’

That learned antiquarian *Dr. Ward*, *Gresham* professor of rhetoric, has, in the seventeenth article, expended much erudition on a grave-stone found at *Malton* with an inscription, from whence he concludes, that the person there buried was one *Aurelius Macrinus*, life-guardman to one of the emperors ; but, to which of the emperors, he knows not : a discovery which, to be sure, will greatly tend to the illustration of history and the improvement of science.

We are in the next article entertained with the catalogue of fifty plants from *Chelsea* garden, presented to the *Royal Society* by the Worshipful Company of *Apothecaries*, for the year 1754, pursuant to the direction of *Sir Hans Sloane*, baronet, &c.

[*This ARTICLE to be continued in our next.*]

ART. VIII. *Six Letters from A—d B—r to Father Sheldon, provincial of the Jesuits in England ; illustrated with several remarkable facts, tending to ascertain the authenticity of the said Letters, and the true character of the writer. Pr. 1s. 6d. Morgan.*

Sequitur pede Pæna claudo. HOR.

OF all those remarkable events which have from time to time engaged the attention of the publick, the case of *A—d B—r*, Esq; is perhaps the most extraordinary. That any one Man should so far impose on the good-nature and generosity of a whole sensible people, as to be caress’d, esteem’d, and rewarded by them, tho’ at the same time a secret enemy to that nation which supported him, and a concealed adversary of that religion which he profess’d ; that by mere dint of assurance and hypocrisy he should all this time so artfully manage, as to live in some degree of credit and reputation, and obtain a pension



pension of considerable profit amongst them, is indeed very astonishing; and yet, if the account before us may be relied on, (which we hitherto see no reason to doubt the truth of) such is the real state of the case before us.

To enumerate facts therefore, according to the order of time, which will render this affair much more clear and perspicuous to our readers, we shall desire them to observe that (according to the author of this pamphlet)

A— B—, Esq; the hero of our tale, was removed from the county of *Mearns*, in the neighbourhood of *Dundee*, at the age of twelve, and resided in *Italy* for 28 years; during which time we are not as yet furnished with any history of his transactions, except what may be gathered from a letter quoted by our author, p. 85. written by a gentleman at *Rome*, and dated *May 1, 1756*, wherein Mr. B—'s conduct and behaviour, the character he then bore, and the cause of his return to *England*, are laid open as follows:

‘ In the time of his novice-ship (says our correspondent) *dava*  
 ‘ *in scrupuli*; but it seems he was soon cured of them, for he was  
 ‘ scarce out of his novice-ship, but *dava in amori*, particularly  
 ‘ whilst a student in philosophy. During his divinity studies, he  
 ‘ carried on his amours with \*\*\*\*\* , as he had done in his  
 ‘ philosophy, and was looked upon by all that knew him, to be  
 ‘ a deceitful false man, and a notorious liar. Being sent to  
 ‘ *Macerata* to teach philosophy, he was there over head and  
 ‘ ears in love with a nun, a young woman of quality, but  
 ‘ simple to the last degree, called *Buonacursi*. It was whif-  
 ‘ pered about, that she had agreed to let him take her out of  
 ‘ the monastery, and carry her off. It is at least certain, that  
 ‘ her father was enraged against B—r in a high degree, and  
 ‘ threatened him with his life. The affair was carried to the  
 ‘ inquisition, for it properly belonged to that tribunal, B—r  
 ‘ being the lady's ghostly father.

‘ Mr. *Lunardi*, who has since been very well acquainted  
 ‘ with the lady, says, that B—r denounced himself, and ad-  
 ‘ vised her to do the same, in order to prevent any farther  
 ‘ prosecution. But this had not the desired effect. For the  
 ‘ inquisition were taking farther informations about the affair,  
 ‘ when B—r was removed (by an order of his superiors) to

‘ *Perugia*. The inquisitor interceded with his superiors to let  
 ‘ him stay at *Macerata*, alledging other pretences; but his  
 ‘ true reason was to keep him there till he had sufficient proofs  
 ‘ against him to lay hold of him. But it seems they had heard  
 ‘ too much to leave him any longer at *Macerata*. He was,  
 ‘ therefore, ordered to *Perugia*, where Mr. *Coniers* was master.  
 ‘ Very soon after his arrival there, he had notice from three  
 ‘ different hands that a *Capiatur* was given out against him by  
 ‘ the inquisition. He would have communicated his letters to  
 ‘ Mr. *Coniers*, but he refused to hear them, not to draw him-  
 ‘ self into difficulties. Nor did Mr. *Coniers* give him any or-  
 ‘ der or leave to fly; but was entirely passive in the affair, ex-  
 ‘ cepting that he procured him money enough to carry him  
 ‘ to *Venice*, and recommended him to one there, who supplied  
 ‘ him with what he wanted to continue his journey to *Douay*.  
 ‘ He made his escape from *Perugia* disguised in a clown’s dress,  
 ‘ which he laid aside as soon as he got out of the pope’s state,  
 ‘ and put on a cassock that he had carried with him. They say  
 ‘ that one of the persons, who gave him notice of the *Capia-*  
 ‘ *tur*, was the lady *Buonacursi*. This is the substance of what  
 ‘ Messieurs *Alticozzi*, *Coniers* and *Lunardi* have attested con-  
 ‘ cerning Mr. B’s behaviour at *Rome* and *Macerata*.’

Mr. B—— having thus luckily escaped the vigilance of his  
 pursuers, was at liberty to chuse his place of residence, and  
 accordingly determined on *England* as the most proper retreat,  
 probably depending on that credulity which generally attends  
 on open and ingenuous natures, to secure him a favourable re-  
 ception. He stay’d some time however with his countrymen  
 ‘ the *Scotch* Jesuits at *Douay*, after he left *Italy*. He passed in  
 ‘ that college for a brother Jesuit, going upon the mission to  
 ‘ *Scotland*, and was entertained with great kindness. It is ea-  
 ‘ sily conceived why Mr. B. did not make this a part of the  
 ‘ narrative with which he hath amused his Protestant acquaint-  
 ‘ tances. The same reason, no doubt, induced him to con-  
 ‘ ceal his having borrowed, at *Douay*, the horse of Father  
 ‘ *Strahan*, the rector of the *Scotch* college, to go on a visit to a  
 ‘ friend at *Lisle*. His riding off with this horse to *Calais*, where  
 ‘ he sold him, will account for his trepidation when he met  
 ‘ Lord *Baltimore* there; for tho’ the *Remish* inquisition could  
 ‘ not,



‘not, the *French Marchaussee* might be at his heels.’ From *Douay* then we may trace him to *England*, where he came in 1727, ‘in which year (says the pamphlet) if his memory doth not fail him, he must recollect that he used to be in company, here in *London*, with one *Gordon*, a Popish priest (still alive, and at present chaplain to Lady *Perth*) and that at the same time he frequented the lodgings of the Provincial of the Jesuits, he himself lodging next door. With what views he continued such connexions, or lodged in such a quarter, after his arrival in this country, he himself can best tell.’ But what Mr. B’s principles were, and whom he associated with some time after his arrival here, we may learn from the testimony of Mr. *John Gay*, now living in *Park-street, Grosvenor-square*, who communicated to our author the following particulars :

‘Mr. *Gay* says, that he lived as servant to the Provincials of the Jesuits, when they lodged at Mrs. *Fleetwood*’s in *Little Wyld-street*. That he remembers Mr. B—r, soon after he came to *England*, he believes about 30 years ago, coming to visit Mrs. *Fleetwood*’s lodgers the Jesuits, and B—r himself was known, in the house, to be one of their order : but upon what footing he was with them, or what passed in these visits, Mr. *Gay* doth not pretend to know : but says that when B—r came first to Mrs. *Fleetwood*’s, he spoke broken *English* with a *Scotch* twang, but so as to be understood ; and he lodged at that time, at one Mr. *Aston*’s, next door to Mrs. *Fleetwood*’s. Upon her death, Mr. *Gay* took a house himself, on the opposite side of the same street, and the Provincials of the Jesuits lodged with him a great many years, and Mr. B—r continued his visits, during the time of Fathers *Turberville*, *Richardson*, *Brown*, *Bolt*, and others. Mr. *Gay* says farther, that one Mrs. *Hayes* lodged in his parlors, and boarded with him. With this gentlewoman B—r, by coming frequently to the Jesuits above-stairs, got acquainted, and used to visit her, as often as he came to the house ; but Mrs. *Hayes*, at last, complained to Mr. *Gay*, of B—r’s taking indecent liberties, by putting his hand into her neck, and said, that unless she could be free from such impertinence, she should be obliged to leave the house ; and for



‘ this reason, Mr. Gay, the next time that B——r knocked at  
 ‘ the door, refused him admittance ; tho’ he believes he came  
 ‘ to the house after this, and did not leave off visiting the  
 ‘ Jesuits who lodged there, till within these 12 years.’

The next material evidence against B——r, in order of  
 time, is Mrs. *Hoyle*, with which, being perhaps one of the  
 strongest in the whole narrative, we shall present our readers  
 as it stands in the pamphlet.

‘ Mrs. *Hoyle* says, that her acquaintance with Mr. *B.* began  
 ‘ in the year 1727 or 1728, on the following occasion. She  
 ‘ was desired by Mrs. *Mary Sutton* (then servant to Mrs. *Fleet-*  
 ‘ *wood*, aunt to Mr. *Fleetwood* master of *Drury-Lane* play-house)  
 ‘ to allow her to meet Mr. *B.* at the apartment of Mrs. *Hoyle*,  
 ‘ to drink a dish of tea ; Mr. *B.* then making his addresses to  
 ‘ Mrs. *Sutton*, and passing by her account to Mrs. *Hoyle*,  
 ‘ for a merchant in good circumstances. They accordingly  
 ‘ met several times, at Mrs. *Hoyle*’s apartment, and he ap-  
 ‘ peared vastly fond of her ; but, at last, complained to Mrs.  
 ‘ *Hoyle* and her husband, that she would not marry him. Mrs.  
 ‘ *Hoyle* pressed her to marry him, and she said that he could  
 ‘ not marry for he was a knight of *Malta*, and had made the  
 ‘ same vows as if he had been a priest. Upon that Mrs. *Hoyle*  
 ‘ said that if they could not marry, they should not meet any  
 ‘ more at her apartment ; and that upon her talking to him  
 ‘ about the knights of *Malta*, he drew his sword, and shewed  
 ‘ her how these knights stood when the gospel was read.

‘ Mr. *B.* calling frequently upon Mrs. *Hoyle*, on the occa-  
 ‘ sion of this Mrs. *Sutton*, who was a Catholic, he and Mrs.  
 ‘ *Hoyle* (who was at that time a Protestant, as all her relations  
 ‘ still are) had several discourses about religion, and she told  
 ‘ him she wondered a man of his good sense could be of a re-  
 ‘ ligion so full of superstition and bigotry, and asked him if  
 ‘ ever he had read Archbishop *Tillotson*’s sermons. His answer  
 ‘ was, that *Tillotson* was a mere sophister ; and with an air of  
 ‘ contempt said that he could easily confute him, or words to  
 ‘ that effect, and wished he could think so well of the Pro-  
 ‘ testant religion as she did. In his discourses with her upon  
 ‘ this subject, he put the rise of the Protestant religion in such a  
 ‘ light, that he gave her scruples, which made her very uneasy.

‘ About

About three years after she became a Catholic, unknown to her husband, which step gave great uneasiness to him and all her own relations. After this happened, Mr. B. coming frequently to her house, had several conversations with her husband about religion, Mr. B. with all the strength of argument defending the side of the Catholics. And in about five years Mr. Hoyle also became a Catholic. Mr. B. upon this event, congratulated them both, and hoped that his having been instrumental in bringing it about, would make some atonement for his own neglect of his duty, or to that effect.—Mrs. Hoyle never knew any thing of his being a priest, till after her conversion; and he told her, soon after his first acquaintance, that he had been obliged to leave Rome, on account of a nun, and that upon a friend's giving him information that the inquisition would lay hold of him, he made his escape; upon being asked upon what account relating to a nun, he said it was for writing something in defence of her.

After this Mr. B. discontinued his visits for some time; and when she saw him again the first time, he said that he had been ill; she asked him, suppose Mr. B——r you had died in this way? His answer was, that if he had thought he should have died, he would have had some assistance. The occasion of Mrs. Hoyle's question was her having had very many conversations with him about his returning to his duty, she knowing that he lived a life inconsistent with the character of a priest, and being in disobedience to his superiors. With tears running down his cheeks, frequently he told her, that he knew he did not do right, but that it was the fault of his superiors, who would not restore him to his faculties, unless he consented to go abroad, which he was averse to; and used to say to her, that he found the greatest satisfaction when he conversed with her and her husband, but that his resolutions to be good, were always dissipated when he got into his great company. She had often heard him say, that he should be glad to be acquainted with Mr. Carteret, a gentleman of his own order, having heard a great character of his sweetness of temper, learning and piety. Upon that, Mrs. Hoyle brought him acquainted with Mr. Carteret, and, on that occasion,

caſion, ſhe ſaid to him, “ Sir, I now return the obligation I  
 “ owed you, for being inſtrumental in making me and my  
 “ huſband Catholics, by putting you in the way of returning  
 “ to your duty.”

“ Mr. *B* afterwards told Mrs. *Hoyle* (to the beſt of her re-  
 “ membrance in the year before the rebellion) that all was  
 “ over, that Mr. *Carteret* had done the buſineſs: upon which  
 “ ſhe and her huſband congratulated him; and Mr. *Carteret*  
 “ frequently wrote to him, by the name of *Sanders*, or *San-*  
 “ *derson*, to his lodgings, that there might be no ſuſpicion of  
 “ the correſpondence; and her huſband carried, from Mr. *Car-*  
 “ *teret*, the Directory for him to ſay his office by. She aſked  
 “ Mr. *B——r* how he would conduct himſelf, upon being re-  
 “ conciled to his order, that his great Proteſtant acquaintances  
 “ might not know it; his anſwer was, that he would leave  
 “ them all at once, change his name, and retire to ſome diſtant  
 “ part of *England*, he having had leave, as ſhe was told by him,  
 “ to continue in this country.

“ Mrs. *Hoyle*, ſome time before Mr. *B*'s Preface was pub-  
 “ liſhed, heard him ſay, ſeveral times, that he was writing the  
 “ *Lives of the Popes*, for the ſake of religion, that they might  
 “ be truly written; and he told her huſband, that he ſhould  
 “ have the printing of the book. And afterwards, before his  
 “ Preface and Propoſals appeared, Mr. *Hoyle* printed for him a  
 “ thouſand receipts; but *B* gave it as a reaſon why he could  
 “ not fulfil his promiſe to Mr. *Hoyle* of printing his Hiſtory,  
 “ that Lord *Aylmer* had ſaid, *B*. we know your principles now,  
 “ as you propoſe to let a Papiſt print your work.

“ When his Preface to his work came out, Mrs. *Hoyle*,  
 “ upon reading it, was ſtruck, and could ſcarcely believe her  
 “ eyes, the contents of it being ſo contrary to the doctrines he  
 “ had formerly taught her, and conſtantly maintained himſelf.  
 “ Then, upon firſt ſeeing him after this, ſhe aſked him with  
 “ ſome warmth, “ Mr. *B*, what hurt have my huſband and I  
 “ done you, that you ſhould hurt us both in ſpirituals and tem-  
 “ porals? for if you are now in the right, you put us in the  
 “ wrong; for we were then in the right, when you firſt knew  
 “ us, if you are now in the right.” To which he made no  
 “ reply.

“ Before



‘ Before Mrs. *Hoyle* brought *B.* and Mr. *Carteret* acquainted, *B.* asked her, if she thought that he might trust his money in the hands of the Jesuits, for an annuity ; because, said he, it is all their own, I having no property. Upon which she told him, that she would lay her life, if they agreed to take the money, they would faithfully fulfil their agreement. At his request, she spoke to the gentlemen of the order, and she remembers to have heard from himself, that they had got his money, on the terms he had mentioned. And, in the year of the rebellion, he wanted, as he told her, his money back again, saying, that it was a woman's money. Upon which Mrs. *Hoyle* said to him, you told me the money was your own ; and that it would enable your order to do that good, which you yourself had neglected. Then he desired Mrs. *Hoyle*, to tell Mr. *Elliot*, the gentleman who acted for Mr. *Sheldon*, the Provincial, that unless they paid him the money, he would hang Mr. *Sheldon* ; for he knew his haunts, and would advertise him. Upon that she said, sure, Mr. *B.* you don't speak as you think. Yes, said he, but I do ; and her answer immediately was, You have a soul as black as hell.’

This evidence is confirmed by Mr. *Faden*, Printer in *Wine-Office Court Fleet-street*, and a Protestant, who lodg'd in *Hoyle's* house from 1733 to 1737 or 1738, saw *B—* come there during that time very often ; and says it was notorious to every one in the house, that *B—* was a Jesuit, and had been the instrument of converting *Hoyle* and his wife to the *Romish* religion.

In 1741, it is proved, by undeniable evidence, that *B—* lent the money, which it seems he had got by writing for the booksellers, to the Jesuits, amounting to upwards of 1300 *l.* for which he received an annuity from them, at the rate of 7 per Cent. This fact is proved in the pamphlet by authentic papers, by receipts sign'd by *B—* himself, and extracted from the books of Mr. *Wright* the banker. ‘ A transaction of this nature (says our remarker) entered into with so much deliberation, there being two years between the first and the last payment, could not but give the Jesuits hopes that the strayed sheep was returned to the fold. Indeed there seems

‘ no

' no reason to suspect that Mr. B. was not sincere in his pro-  
 ' fessions of submission, at the time when he accepted of this an-  
 ' nuity. Whether conscience had any share in influencing his  
 ' endeavours to regain the confidence of his order, is known  
 ' only to himself: but, certainly, his interest visibly prompted  
 ' him to take such a step. He was now declining in life, and,  
 ' after being in *England* a great many years, he had, as yet,  
 ' gained no connexions that had procured him any settlement,  
 ' and his subsistence depended upon the slavish employment of  
 ' writing for booksellers, and his uncertain gains as a lan-  
 ' guage-master to ladies. What object, therefore, could be  
 ' so desirable to a person in his circumstances, and happily  
 ' disengaged from religious prejudices, as to regain the pro-  
 ' tection and confidence of a body of men, who had it in their  
 ' power to make him easy and happy, the rest of his days? Upon  
 ' being reconciled to his order, he had reason to hope that the  
 ' public purse of the society might be open to him, as well  
 ' as to other members of it, and that his income might be  
 ' augmented by the addition of a salary as a missionary in this  
 ' country, where it was his inclination to dwell. Mr. B's  
 ' money-transaction with Father *Shirburn*, when viewed in  
 ' this light, seems perfectly consistent with that prudent fore-  
 ' sight so remarkable in his character. And it had such weight  
 ' with some of his Jesuit acquaintances, that they were in-  
 ' duced to recommend him to the general of the order as wor-  
 ' thy of being re-admitted amongst them. This negotiation had  
 ' the wished for effect, and *A. B. Esq;* was re-admitted, in a  
 ' formal manner, into the order of *Jesus*, at *London*, about the  
 ' end of the year 1744, or the beginning of the year 1745.'

We have now conducted Mr. B. from the year 1726 to  
 the year 1745, during all which time we may observe him to  
 have lived in a fluctuating and uneasy state, acting a double  
 part, openly professing Protestantism, and yet secretly attach'd  
 to Popery and the Jesuits; soliciting the favour and protection  
 of the great *at home*, and at the same time loth to quit his hold  
*abroad*: to this end we find him still privately corresponding  
 and conversing with the Jesuits, and withal giving them the  
 strongest proofs of his sincerity, by depositing his money in their  
 hands. But Mr. B—'s affairs beginning now to wear a more  
 cheerful

cheerful aspect, he seems from this time resolved to change his conduct, and 'having at length (to use our author's words) 'had the good fortune to insinuate himself into the good graces 'of a powerful friend, he began to have a prospect of advancing his interest more, by declaring himself a Protestant, than 'by being a Popish emissary. If we apply this key (says the ingenious and penetrating author of the pamphlet) his conduct 'will be consistent—as consistent as the conduct of any one 'can be, who, invariable in the prosecution of what he looks 'upon as his immediate interest, becomes all things to all men, 'that he may gain something; a Papist to-day, a Protestant 'to-morrow; again a Papist if it can serve a turn, and even a 'champion of Protestants, without being a Christian.'

Agreeable to this change of his intentions, his first business therefore was to get his money back, which he was obliged to manage with caution, as he had no security for it but a bond from the Jesuits, which he was not altogether certain they would pay a proper regard to, on his ceasing to profess himself of their order, and throwing off the cloak of a Jesuit. For this purpose then were written (we may reasonably suppose) the six \* letters so much talk'd of, and which have been the means of bringing to light this whole mystery of iniquity, which had lain hid for so many years, and which by the vigilance and assiduity of the author of this pamphlet, and some other friends to truth and the Protestant cause, are now brought forth before the eyes, and submitted to the judgment, of the public.

'Every

#### \* FIRST LETTER.

'I write this on the last day of my retreat, in which I have endeavoured to confirm myself still more in my former, I hope, unalterable resolutions. But, dear Sir, I distrust my own weakness, and tremble when I reflect on the severe trials I must again undergo. To avoid them, I have thought of the following expedient, which, if you don't approve of, yet you will, I hope, forgive me for offering it, and ascribe the trouble I give you to the entire confidence I place in you. The expedient is, to make over to me part of the sum that is owing to you, which I find you cannot easily recover. I should immediately transfer it to the woman, who would, in a very short time, find means to recover it, and allow me my so much wished-for liberty. This would make me completely happy; but *non mea voluntas, sed tua fiat*, for that, I



‘ Every art (says the author of the pamphlet) having proved  
 ‘ unsuccessful, which Mr. *B.* had employed to get his money  
 ‘ out of the hands of the Jesuits, before he threw off the mask,  
 ‘ he  
 ‘ am sure, is the will of him who disposes and ordains all things for  
 ‘ our good. I have received a Letter from Mr. *Carteret*, in Mr.  
 ‘ *Retz*’s name, who desires to know what province will be most to  
 ‘ my satisfaction. If I could be any ways serviceable here, I should  
 ‘ be glad to shew my gratitude for the many favors I have received.  
 ‘ I leave you to judge whether or no I am fit to serve here, and to  
 ‘ write your thoughts to Mr. *Retz*. As for myself, I shall name no  
 ‘ place to him, but submit myself entirely to his will; for I am  
 ‘ now, thank God, quite indifferent as to Places, and am well per-  
 ‘ suaded that what Place shall be thought by you or by him the  
 ‘ most proper, will be the most proper. I shall conclude this letter  
 ‘ with begging you to forgive the trouble, and to assure yourself that  
 ‘ I want nothing so much as an opportunity to shew by my Actions  
 ‘ and Conduct how sincerely I am,

‘ Dear Sir,

‘ Your most obedient humble Servant,

‘ A. B.’

## SECOND LETTER.

Directed in a different hand to Mr. *Elliot Brown*; and indorsed.  
 Answered July 17th.

‘ Dear Sir,

‘ As your having kept so long, and your continuing to keep me in  
 ‘ this unhappy situation, tho’ at this present time you have it in your  
 ‘ power to deliver me from it, leaves me no room to expect any  
 ‘ relief from you, I think myself obliged to apply to Mr. *Retz*, and  
 ‘ lay my case before him. This step, however necessary, I would  
 ‘ not take without acquainting you beforehand with it. Dear Sir,  
 ‘ I reposed an entire confidence in you, and am greatly concerned to  
 ‘ find myself, in an affair of such infinite consequence, thus disap-  
 ‘ pointed. But as it was my duty so to do, that, I hope, will justify  
 ‘ me, and at the same time procure me strength to withstand the  
 ‘ dangers, to which you leave me exposed, till I receive an answer  
 ‘ from our common friend, who, I am confident, will pity my case,  
 ‘ and find some means to deliver me from my present unhappy situa-  
 ‘ tion. Excuse the trouble.

‘ I am,

‘ Your most obedient humble Servant,

‘ A. B.’

P. S.

‘ The money being now ready, and your consent alone wanting,  
 ‘ as I shall write to Mr. *Retz*, I wish you would at the same time let  
 ‘ him know upon what motive you refuse it, or let me know it, that  
 ‘ he (I) may acquaint him with it, if you are not at leisure to write.’

THIRD

‘ he at last takes his solemn farewell of them, as we read in  
‘ the sixth letter ; representing himself as having been obliged  
‘ with

### THIRD LETTER.

Preserved entire ; directed to Mr. Elliott Brown at *Wotton Warwickshire*, by *Chipping Norton* bag ; with the post-mark upon it. The Direction a different hand.

‘ Dear Sir,

July 24, 1746.

‘ I return you thanks for your paternal admonition, and own that  
‘ I deserved to be treated with more severity than your charity and  
‘ goodness have allowed you to use. My impatience and earnest de-  
‘ sire of being delivered at once from my present most heavy tribu-  
‘ lation, transported me beyond the bounds of my duty, and prompted  
‘ me to write in a manner very unbecoming one who can plead no-  
‘ thing for himself but pure charity and compassion. Dear Sir, if  
‘ repentance can repair a fault, I do assure you I am heartily sorry  
‘ for what I have done, and most humbly beg your pardon, which  
‘ I hope you will grant me, notwithstanding the just provocation my  
‘ ingratitude may have given you. I rely entirely upon you ; in you  
‘ alone, after God, I put all my confidence ; and therefore shall from  
‘ you alone expect my deliverance. The woman with her Child is  
‘ turned upon my hands ; I am obliged to visit her frequently ; she  
‘ often presses me either to keep her company, as I did before, or  
‘ return her the money ; and I find it a very difficult task to keep  
‘ her in humour without doing either. Dear Sir, as I am not in-  
‘ sensible, the temptation is great ; I am afraid of myself, and have,  
‘ I assure you, shed many tears in reflecting on my dangerous situa-  
‘ tion. But it is no worse than I deserve, and therefore I have no  
‘ reason to complain. I shall strive to bear my tribulation chearfully,  
‘ till it pleases God to deliver me from it. I thank you for your  
‘ kind regard to me in writing to Mr. Retz. I shall write to him  
‘ this week, as you desire, to beg his Pardon, and acquaint him  
‘ with the sincerity of my intentions. As your letter has given me  
‘ great concern, I shall be very uneasy till I hear from you. If you  
‘ abandon me I am quite undone ; but the goodness you have hitherto  
‘ shewn me makes me believe you never will, notwithstanding the  
‘ provocation I have given you ; for which I again ask your pardon,  
‘ sincerely wishing it were in my power to atone for it. I am,

‘ Dear Sir,

‘ Your most obedient humble Servant,

‘ A. B.’

### FOURTH LETTER.

‘ Dear Sir,

Richmond, 24th October 1746.

‘ It is with the deepest sense of gratitude that I return you my  
‘ most hearty thanks for the great pains you have taken to deliver  
‘ me from my present most unhappy situation. Your charitable  
‘ and good-natured endeavours have not, to my great concern,  
‘ been

‘ with the utmost reluctance and remorse, to consent to take  
 ‘ the woman again, and to repair the crying injustice he had  
 ‘ done  
 ‘ been attended with success; but to you I am no less obliged  
 ‘ than if they had, and I shall ever most gratefully acknowledge this  
 ‘ obligation. As I am fully convinced from what you have done  
 ‘ that you will omit nothing in your power to relieve me as soon as  
 ‘ you can, it would be needless to recommend to you an affair,  
 ‘ which you have already so much at heart. I shall therefore only  
 ‘ add, that I repose an entire confidence in your goodness and cha-  
 ‘ rity; and that in spite of the present most severe trials, and of any  
 ‘ thing that can happen, I am determined, I hope unalterably, to  
 ‘ keep my former resolution, till being set at liberty by your means,  
 ‘ I shall have the much wished-for opportunity of shewing my gra-  
 ‘ titude more by my actions than by words. In the mean time, I am,

‘ Dear Sir,

‘ Your most obedient humble Servant,

‘ A. B.’

#### FIFTH LETTER.

‘ Dear Sir,

*London, 14th March, 1747.*

‘ If you had thought fit to make over to me part of the sum that  
 ‘ is owing to you, I should have taken no step towards the recovery  
 ‘ of it, but what you approved of, and none at all, if you did not  
 ‘ approve of it. I chiefly wanted to satisfy the woman and her re-  
 ‘ lations by shewing them the conveyance, and thereby purchase a  
 ‘ little quiet; it not being by any means proper to shew them what  
 ‘ I now have. Dear Sir, you cannot conceive the distress I am in  
 ‘ at this present time; and, what, is worst of all, I begin now to  
 ‘ despair, being very confident that the person, who owes the sum  
 ‘ to you, never designed to pay it, nor ever will pay it, unless forced  
 ‘ by law. But the whole I refer and entirely submit to your judg-  
 ‘ ment. You need not take the trouble of answering my letter, I  
 ‘ often see Mr. *Elliot*, and from him I shall know your sentiments.  
 ‘ Forgive this trouble, and believe me most sincerely,

‘ Your most obliged humble Servant,

‘ A. B.’

#### SIXTH LETTER.

‘ Dear Sir,

*London,*

‘ Despair and constant vexation have at length got the better of  
 ‘ all my good resolutions; I could no longer withstand a temptation,  
 ‘ which I could by no means avoid, and therefore have consented to  
 ‘ take the woman again, and live with her, as I did before, till I  
 ‘ shall be able to satisfy her just demands. It was with the greatest  
 ‘ reluctance and remorse that I took such a step, and should never  
 ‘ have taken it, had I had but the least prospect or hopes of relief.  
 ‘ You know I proposed all the expedients I could think of; and  
 ‘ nothing but your zeal and good nature could have bore with me  
 ‘ so



‘ done to an innocent child, by accepting of a proposal made  
 ‘ to him by his friends.—What this proposal was he doth not  
 ‘ tell us; but by saying in his postscript, that *it would be a*  
 ‘ *fortnight before the patent was out*, he gives his correspondent  
 ‘ to understand, that a place had been offered him.—That any  
 ‘ such offer was then made to him will, perhaps, and with  
 ‘ reason,

‘ so long, which I shall always gratefully remember and acknow-  
 ‘ ledge. The last expedient would have quieted both the woman  
 ‘ and her relations, for they only wanted some security for the  
 ‘ money; would have saved me from utter ruin, and could not pos-  
 ‘ sibly be attended with any evil consequences, since I should never  
 ‘ have given the least trouble to that person without your knowledge  
 ‘ and consent: in short, had you not disapproved of it, I should have  
 ‘ thought that nothing could have been objected against it; but as  
 ‘ you did, it would have been impertinent in me to press it any far-  
 ‘ ther. As for that person's paying you, dear Sir, it is but too plain  
 ‘ she never intended it; and this is what has quite disheartened me,  
 ‘ as on that all my hopes of relief was founded. I do not pretend  
 ‘ to justify the step I have taken; God forbid I should: but the re-  
 ‘ luctance with which I have taken it, my suffering so much and so  
 ‘ long before I took it, and my having tried all possible means of  
 ‘ avoiding the danger, will, I hope, in some degree, extenuate my  
 ‘ guilt. And now, dear Sir, in the first place I heartily pray God  
 ‘ to reward you for your pious, but to my unspeakable misfortune,  
 ‘ unsuccessful endeavours; you have done all that lay in your power  
 ‘ to relieve me; and I shall always remember and acknowledge it.  
 ‘ In the next place, with tears in my eyes I take my leave of you;  
 ‘ for this first step will in a short time be followed by another, which  
 ‘ must put an end to our correspondence. I must repair the crying  
 ‘ injustice I have done to an innocent child, and to a woman that has  
 ‘ shewn the greatest regard and tenderness for me even in my distress,  
 ‘ and in order to that accept the advantageous offer now made me  
 ‘ by my friends.

‘ Having thus laid open to you, as my best friend, my present  
 ‘ situation, without the least disguise, I hope you will remember me  
 ‘ in your best thoughts, that I may not hereafter refuse what at pre-  
 ‘ sent I so much wish for, should it be ever in your power, or any  
 ‘ body's else to relieve me. Persuade yourself, dear Sir, tho' you  
 ‘ should never hear from me again, that,

‘ I am, and ever shall be, most sincerely,

‘ Your most obliged humble Servant, &c.

‘ Tho' I have consented to take the woman again, yet I am under  
 ‘ no obligation of performing my promise till I hear from you. As  
 ‘ for the place, it will be a fortnight before the patent is made out.  
 ‘ I heartily wish it were it in your power to make me easy in that  
 ‘ time, and prevent the impending ruin.’

' reason, be looked upon as very doubtful, unless we have bet-  
 ' ter authority for it, than the word of one whose whole life  
 ' hath been a continual lie ; and who, at the very time when  
 ' he was writing submissive and penitential letters to his Jesuit  
 ' superior, was planning, if not writing, his History of the  
 ' Popes, under the direction of his Protestant patron. But by  
 ' thus hinting to Father *Sheldon* that he was looked upon as a  
 ' person of such importance, as to be tempted with the offer  
 ' of a place to turn Protestant, he hoped that the fear of his  
 ' complying with this offer, might prevail upon his correspon-  
 ' dent to release him from his money bargain, which his piti-  
 ' ful tale of the woman and the child had not been able to do.  
 ' He was disappointed, however, for the fortnight elapsed with-  
 ' out his being made easy, by the return of his money ; and  
 ' immediately upon this followed a step which could not but  
 ' put an end to Mr. B's correspondence with Jesuits—I mean  
 ' the publication of his Proposals for the History of the Popes,  
 ' with that remarkable Preface so full of Protestant zeal, from  
 ' which we have given some quotations. The profits arising  
 ' from a subscription so powerfully ushered into the world, and  
 ' recommended by so eminent an advocate as Mr. B. had ;  
 ' and the pleasing prospect of promised pensions and places,  
 ' (promises not long after really fulfilled) were temptations not  
 ' to be resisted by one who never acted the imprudent part of  
 ' losing sight of his immediate interest. And no wonder that  
 ' our historian accepted of such proposals made to him by his  
 ' Protestant friends, as he well knew that Father *Sheldon* the  
 ' Provincial of the Jesuits could not bid so high, nor serve  
 ' him so effectually. And yet such is the modesty of the man,  
 ' that in the Preface to his History, he speaks of having sacri-  
 ' ficed interest to conscience, and of having changed his reli-  
 ' gion at the expence of his fortune.

' As the publication of the Proposals and Preface, about  
 ' April 1747, put an end to Mr. B's correspondence with the  
 ' Jesuits, so also did it put an end to his associating with the  
 ' Papists and their priests in general. For, about this time,  
 ' he disappeared from Mr. *Lewis's* shop; rightly judging the  
 ' impropriety of his continuing to frequent that place, now  
 ' that he had declared himself the champion of the Protestants,  
 ' where

where he had been known for many years in the very different character of a Jesuit, and where his constant companions had been Jesuits and Priests.

Having thus, a second time, broke with his order, he soon obtained, now that he had left it, what his fawning and canting letters to Father *Sheldon*, while he was supposed to be one of themselves, had not been able to effect,—I mean the releasing him from his bargain, by repaying his money to him. Whether the Jesuits were picqued in honour to have no farther dealings with one, of whose baseness they had such proofs; or whether prudence dictated to them that it might be necessary to draw a veil over their transactions in this kingdom, from a convert of Mr. *Bower's* character, which could not have been done, if they continued to pay him his annuity; whatever was their motive, they determined to pay back that money, which could not have been legally demanded, if they had been inclined to keep it. Accordingly, on the 20th of *June* 1747, that is, about two months after *Bower's* assuming the character of Protestant, the Jesuits repaid to him the sum of 1152 *l.* 10 *s.* 11 *d.* in full of the principal of the bond which he had from them for 1350 *l.* having made this deduction from the original sum, to make themselves amends for the double interest which they had paid to the lender, for almost six years. This worthy person, I have been informed, at first had the conscience to demand the whole sum. But be that as it will, the transaction was closed in the manner I have related it, and Father *Shirburn's* bond to Mr. *B.* was delivered up to the agent of the order.

In the year 1747, that is, immediately after his breaking with the Jesuits, came out Mr. *B's* Proposals and Preface to his History of the Popes, and from that time, he hath been looked upon by the public in general as a worthy champion of the Reformed church; his work, so far as it hath been carried on, hath had many admirers, and more readers: and, as if the ample profits of a subscription uncommonly great were an inadequate reward for his labour, a noble pension hath been settled upon him, by the solicitation of a patron, whose character, both as a man and as a scholar, is in such estimation, that his friendship, while it procured to Mr. *B—r*



‘ the solid advantages of profit, could not fail to procure to  
 ‘ him, at the same time, the pleasing acquisition of reputa-  
 ‘ tion.’

But unfortunately for this high degree of credit and reputation hath it happened, that *litera scripta manet*, insomuch that Mr. B—— hath great reason to wish with the poor gentleman who was hanged for forgery, that above all things he had never learned to *write*; for the letters to Father *Sheldon* have, by a fatal transition, passed into the hands of a Popish baronet now living, Sir H—— B——, a gentleman of unblemish'd honour, who some time in *February* last produced them to several persons, many of whom were well acquainted with Mr. B——'s hand-writing, and therefore made no scruple to declare them genuine. Similitude of hands however being no absolute proof, the author of the pamphlet has supported their genuineness by internal proofs, and much collateral evidence, which may be seen at large in the excellent pamphlet, and to which we must refer our readers; and shall only observe, that even if the letters were forged, which we see no reason to imagine, Mr. B—— would find it a very difficult matter to clear his character in many other points, which hath already suffered much from some indisputable facts mentioned, and fully prov'd in this pamphlet. Some of them have already appeared, which the few following anecdotes (extracted from our author) may serve to confirm.

‘ Before the publication of the history of the popes, by  
 ‘ A——d B——r, Esq; heretofore public professor of rhe-  
 ‘ toric, history, and philosophy in the universities of *Rome*,  
 ‘ *Fermo*, and *Macerata*, and in the latter place counsellor of  
 ‘ the inquisition, the attention of the public was greatly excited  
 ‘ by the above high-sounding titles which the author assumed,  
 ‘ and by the industry made use of to represent him not only as  
 ‘ a convert from popery, but as a convert who had given the  
 ‘ most convincing proofs of his sincerity. His story, indeed,  
 ‘ as retailed by him in conversation, was extremely well cal-  
 ‘ culated to engage the curiosity, and to affect the good-nature,  
 ‘ of the people of this island, who could not, as he flattered  
 ‘ himself, hear him relate the wonderful account of the mo-  
 ‘ tives which induced him to change his religion, and of his  
 ‘ escape

‘escape from the inquisition of *Macerata* in the pope’s dominions, without opening their arms to embrace him as one who had exposed himself to dangers that ought to endear him to protestants.’

This wonderful account, as taken from Mr. B——r’s own mouth, ‘was published in *November 1750*, by Mr. *Richard Barron*, a dissenting minister, who wrote a preface to the narrative, in which he mentions its having been communicated by Mr. B——r himself to the Rev. Mr. *Hill*, chaplain to the archbishop of *Canterbury*. But, in this, it appeared by an advertisement of Mr. *Hill*, that Mr. *Barron* was mistaken. For though what he printed had been copied from a MS. in the hand-writing of Mr. *Hill*; this MS. was only a copy of an account of this matter, which had been sent up, as I am informed, to his Grace of *Canterbury* by a correspondent in the country, and was taken down by *William Duncombe*, Esq; and his son, from the mouth of a considerable person, who, upon hearing it afterwards read, acknowledged it to be what he had heard from B——r’s own mouth. And, indeed, if we except perhaps one or two geographical inaccuracies in the account published by Mr. *Barron*, it agrees, as to the principal particulars, with the story, which very many of Mr. B——r’s acquaintance well remember to have heard from his own mouth. I have, long before Mr. *Barron*’s pamphlet appeared, been entertained with the same tale, repeated to me by gentlemen of judgment and veracity, who heard the author himself give the narration; and I had, lately, in my hands, a MS. account, consisting of 27 quarto pages, taken from his own mouth, by a lady in *Cumberland*, and transcribed from her papers by a very eminent divine of our church, now vested with the highest honours in one of the universities. The principal difference between the account published by *Barron* and the MS. one just mentioned, consists in this, that the latter is vastly more copious and circumstantial, and paints the cruelties of the inquisition in much stronger colours.’

Mr. *B.* however, in an advertisement, declared, in regard to *Barron*’s account, that it was *almost, in every particular, absolutely false*; and in another advertisement soon after, that

*it was very imperfect, and false in many circumstances; two assertions, which the reader may observe, are not a little inconsistent with each other; he declared moreover in the last-mentioned advertisement, that as soon as he had acquitted himself of his engagement to his subscribers, by finishing the second volume of his history, he would himself publish a true account of that matter; but as is observ'd in the pamphlet, 'This second volume hath been completed these five years; 'the third hath, long ago, made its appearance, and the 'fourth, we are assured, is in great forwardness in the press; 'but where is Mr. B——r's promised account? He hath 'shamefully broke his word to the public: and he, who 'could be guilty of this, hath given but too much reason 'for our disbelieving any thing which hath no other evidence but his own word to support it.—In short, to use 'Mr. Barron's just remark, in some queries which B. never 'answered, the whole affair turns upon the veracity of a man, 'who, to raise compassion and gain money, has told such 'stories in private as he dare not publickly acknowledge.'*

Take also another instance of Mr. B——r's veracity.

*'His proposals bear date March 25, 1747. In these proposals he promised that the two first volumes, which would reach to the death of Gregory VII, in 1085, would be delivered on, or before, Lady-day 1748: whereas the second volume extends no farther than the death of Boniface III, anno 607, and Gregory the 7th hath not even made his appearance in the third volume. The first volume was published in May 1748, and the second not completed before 1751. The public were made to believe that the whole work would be comprized in four volumes; but, at the rate the author seems resolved to go on, we may perhaps be favoured with fourteen volumes. Never surely was there a more glaring instance of scandalous abuse of the public favour, than in the case before us. Had any other person except Mr. B——r, given this convincing proof that he spun out his work merely to increase his gains, he would have been despised as a mercenary hackney-scribbler.'*

But Mr. B——r's extraordinary attachment to truth, will best appear from the following remarkable anecdote.

*'Mr.*



‘ Mr. B——r’s genius for romancing was illustriously displayed, in the famous story which he invented about the  
 ‘ compositor of Mr. *Richardson’s* press. His second volume  
 ‘ not coming out so soon, as he had promised to the public, to  
 ‘ throw off the blame from himself, he told many of his friends  
 ‘ that the delay was occasioned by the madness of the compositor, who had inserted into the copy, whenever a pope’s name  
 ‘ was mentioned, *G—d d—n him*, and other such wild expressions. Mr. B——r could not, when taxed with this  
 ‘ story, deny that he had told it as a truth, but endeavoured  
 ‘ to come off by saying, that he had it from his corrector.  
 ‘ But, unfortunately, it can be proved that he never had any  
 ‘ corrector of the press, besides himself; and therefore he  
 ‘ stands charged with having invented this most improbable  
 ‘ lie; a charge to which he hath pleaded guilty by his silence,  
 ‘ when publicly called upon by Mr. *Barron* in the *General*  
 ‘ *Advertiser* of November 23, 1750, to justify himself on  
 ‘ this head.—It can also be proved upon our historian, that  
 ‘ he invented another falsehood, about the delay of his second  
 ‘ volume; for he told many gentlemen that he waited till the  
 ‘ paper came from *Holland* on which it was to be printed;  
 ‘ whereas, it is notorious that no such paper ever was sent for;  
 ‘ that volume of the History of the Popes being printed on  
 ‘ *English* paper bought of *Al——n Janssen*, as will appear from  
 ‘ accounts still in being.—I shall only add, at present, how  
 ‘ necessary it is that one who indulges himself in the privilege  
 ‘ of departing from truth should have a good memory.  
 ‘ Mr. B——r had told a noble Lady of the first distinction,  
 ‘ the story of the compositor’s interpolating his copy at the  
 ‘ time when this was assigned by him as the reason why the  
 ‘ second volume was so long deferred. Her Ladyship, therefore,  
 ‘ could not but greatly wonder to hear him complain,  
 ‘ within these two or three months, that his enemies had most  
 ‘ unjustly charged him with having propagated this story,  
 ‘ which she well remembered to have heard from himself,  
 ‘ five or six years before.—He has made such blunders more  
 ‘ than once. In the family of a gentleman, universally known  
 ‘ and admired, where he visited, he pretended that he had never  
 ‘ been a priest; but, unfortunately, having happened to

‘ relate there, for the diversion of the company, some of the  
 ‘ stories which he had heard in confession, the lady of the  
 ‘ house, who is very well acquainted with the *Romish* religion,  
 ‘ asked him how he could hear confession without giving ab-  
 ‘ solution? And how he could give absolution without being a  
 ‘ priest?’

Though the cruelty of the inquisition was Mr. B——r's  
 general topic to Protestants, ‘ he once forgot himself, when  
 ‘ he told a noble lord who wears a red ribbon, that the *English*  
 ‘ entertained very wrong notions of the inquisition. For that  
 ‘ there was no court upon earth took such pains to come at  
 ‘ truth: that the utmost care was used to prevent any accused  
 ‘ person from suffering through malice or resentment, by mak-  
 ‘ ing the strictest enquiries, before a witness was admitted a-  
 ‘ gainst him, whether there ever had been any quarrel between  
 ‘ them, or any reason to suspect that the information proceed-  
 ‘ ed from ill will, in which case no regard was paid to it.—  
 ‘ This character given of the inquisition by one who had, so  
 ‘ frequently, in very many companies expressed the utmost ab-  
 ‘ horrence of the injustice and cruelty of it, as it surprized the  
 ‘ noble person who had it from B's own mouth, so will it be  
 ‘ a fresh instance of the great weight which every thing ought  
 ‘ to have, that is affirmed or denied by this consistent evidence.’

When our readers have perused the following notes, they  
 will be able to form a judgment of Mr. B——r's moral  
 character.

‘ P. 29. Br——'s own friends seem to admit that his religious  
 ‘ principles, after he came into *England*, will not bear exami-  
 ‘ nation. In *February* last a friend of mine was told by one  
 ‘ who, I suppose, had his information from B——r himself,  
 ‘ that upon his coming to *England* he waited upon bishop  
 ‘ *Gibson*, to acquaint him, that though he had left his own reli-  
 ‘ gion, he was not as yet determined as to the opinions to be  
 ‘ substituted in its stead. It was the expression of another of  
 ‘ his friends, about the same time, that B——r's mind was a  
 ‘ *Tabula rasa*, as to religious principles, for several years after  
 ‘ his arrival in this country. Mr. B——r, therefore, cannot  
 ‘ complain of my injuring him by the appellation of *Freethinker*,  
 ‘ as it seems to be a point not disputed that he himself to his  
 ‘ friends

' friends hath dated his conversion to Christianity, to be many  
 ' years posterior to his renouncing of Popery. Were it neces-  
 ' sary, instances of his impious buffoonry, and mockery of our  
 ' holy religion, even publickly in booksellers shops, could be  
 ' assigned. I shall only mention one instance. Though it be  
 ' one of this worthy person's talents to accommodate his dis-  
 ' course and principles to the company in which he happeneth  
 ' to be, he unfortunately made a gross mistake at the house  
 ' of a gentleman in the country. The profane raillery, uttered  
 ' by him there, upon his seeing some paintings representing  
 ' gospel histories, surprized as much as it shocked the very  
 ' worthy proprietor; who gave this as a reason (and a good  
 ' reason to so good a man) upon being applied to, before the  
 ' publication of the History of the Popes, why he would not  
 ' encourage that work, by soliciting subscriptions for the au-  
 ' thor; rightly judging, that no honour could be done to the  
 ' Protestant cause by such a champion.

' P. 30. Mr. B——r, far from concealing his irregularities,  
 ' used to glory in them. Amongst other stories, he hath fre-  
 ' quently entertained his companions with an account of his  
 ' being met coming out of a house of civil reception in the  
 ' regions of *Covent-Garden*, by an acquaintance who asked  
 ' him, Mr. B——r, is this your Roman history? When we  
 ' consider that he was, at least, forty years of age before he  
 ' came to *England*, and that he did not begin to write the  
 ' Roman history till several years after; to find him, so late  
 ' in life, thus revelling in brothels, and glorying in his shame,  
 ' giveth us no very favourable notion of the regularity of his  
 ' conduct.'

Mr. B. for a long time associated with *Romish* priests very  
 publickly, not only visiting them at their lodgings, but dis-  
 coursing with them daily, when he was in town, at their com-  
 mon rendezvous, the shop of Mr. *Lewis* the bookseller, in  
*Russel-street Covent-garden*. ' Such company, and such a place  
 ' of resort, agreed but very ill with B——r's professions to Pro-  
 ' testants; and *Martin Folkes*, Esq; the late worthy President  
 ' of the *Royal Society*, who, by frequenting *Tom's* coffee-house,  
 ' had often seen our convert thus engaged, below stairs, used  
 ' to express his suspicions of our historian's character, from  
 ' this



‘ this circumstance, and subscribed to his History merely because it was fashionable to do so.’

Thus have we presented our readers with a summary account of the most material facts urg'd against the celebrated Mr. B——, which we have extracted from a pamphlet that seems to us to have been written not from any mean or unjustifiable motives, or with the virulence and scurrility of a bigotted Papist, as Mr. B——r has asserted, but with that honest zeal and warmth, which it becomes every honest man to exert in the detection of falshood, and a laudable search after truth. Though the author, for reasons sufficiently obvious, hath thought proper to conceal his name, if we might indulge our own conjectures, we should venture to assert, that this was not the first time of his public appearance in unravelling the mysteries of impudent dissimulation, and tearing off the disguises of imposture.—We will take upon us, whoever he is, to declare, that he is no Papist; but, on the contrary, a sincere friend to the Protestant cause, who hath very honestly made use of Popish evidence where no other was to be procured, to bring to light one of the most glaring instances of the credulity of mankind that hath appeared perhaps for some centuries amongst us; and are most sincerely of opinion, that as an ingenious author, a zealous investigator of truth, and a warm friend to the Protestant cause, he is entitled to the thanks and approbation of the public.

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ART. IX. *Mr. Archibald Bower's affidavit in answer to the false accusation brought against him by Papists. To which are added, I. A circumstantial narrative of what hath since passed between Mr. Bower and Sir Henry Bedingfeld in relation thereto. II. Copies of the said pretended letters sent him by Sir Henry Bedingfeld, and of a subsequent affidavit made by Mr. Bower of their not being wrote by him, or with his privity. With some short observations on those pretended letters, proving them to be spurious. 8vo. Pr. 1 s. W. Sandby.*

**M**R. B——r, in answer to all the heavy accusations brought against him, hath as yet produced nothing in his own defence but this little pamphlet, which contains, first, Mr. B——r's affidavit sworn in the court of King's-bench *May*

31, 1756, wherein Mr. B——r most solemnly affirms, that the six letters to Father *Sheldon* were not written by him, or with his privity, but are a forgery and gross calumny on him, raised with a design to injure his character, and affect his credit, with respect to his history of the Popes, and prevent his going on with and compleating the same: he maketh oath also, ' That he came to *England* in or about the month of *June* or ' *July* 1726; and that, for upwards of twenty-nine years last ' past, he hath not been present at any religious worship or ceremony of the *Romish* religion; or practised, repeated, or ' used, any of the ceremonies, offices, prayers, or devotions, ' peculiar to that church, either in public or private; or been ' in any manner, or by any act whatsoever, reconciled to, or ' expressed his approbation of, the *Popish* religion, or any of the ' errors or tenets of that church condemned by Protestants; or ' ever offered, desired, or attempted, or by word or writing, ' or otherwise, declared he was ready or desirous, so to be: ' And this deponent doth now believe, and for upwards of ' twenty-nine years last past hath believed and esteemed, the ' principal tenets maintained by the church of *Rome*, in opposition to the Protestants, to be impious and heretical.

' That he hath for upwards of twenty-four years last joined ' in communion with the church of *England*, as by law established in this kingdom: And this deponent hath, during ' that time, used his utmost endeavours to convince several of ' his relations, and others who were educated in the *Romish* ' religion, of the errors thereof; and particularly, in or about ' the year 1754, this deponent prevailed on three of them to ' renounce the same, and openly to profess the Protestant religion, in which they have ever since continued, as can be ' proved by several officers of lord *Charles Hay's* regiment, who ' were then quartered at *Dundee*, and other persons of undoubted credit.

' That he believes the said Sir *Henry Bedingsfeld* is a gentleman who publicly professes the *Roman* catholic religion; ' and that the said letters came into his hands several years ago; ' but by what means they so came into his hands, this deponent ' doth not know, the said Sir *Henry Bedingsfeld* having, as ' this deponent believes, declined to discover the same: And ' this

‘ this deponent believes the said Sir *Henry Bedingfeld*’s producing and shewing the said five forged letters has been a great injury to this deponent, and a great prejudice to this deponent’s character; and the more so, as he did not, as this deponent is informed, confine the producing the same to such persons only as were acquainted, or supposed to be acquainted, with this deponent’s hand-writing, or who could be supposed capable of detecting the truth or falshood of the said letters, or of the facts therein contained, from their knowledge of this deponent’s character, life, and behaviour; but that he produced the same to many other persons who were strangers thereto.

And lastly, ‘ that these letters are entirely false, scandalous, and groundless, and a wicked contrivance of the Papists to blacken his good name, and hurt the Protestant cause.

This is the sum and substance of Mr. B——r’s affidavit (the letters therein mentioned, which pass’d between B——r and Sir H—— B——d, being purposely omitted as not very material) concerning which, before we proceed any farther, we shall beg leave to observe, that though we are very loth to believe any man guilty of wilful and deliberate perjury, yet are we far from imagining Mr. B——r’s affidavit is an indisputable proof of his innocence, because the man who is capable of committing one bad action, is often drove into others, and perhaps worse, to shelter himself from punishment; those who will swear will lie, and *vice versa*. The public therefore, will, we apprehend, require of Mr. B——r some better evidence than his own before they will agree to acquit him. How will Mr. B——r reconcile the assertion of his constant opposition to the tenets of the church of *Rome*, &c. as set forth in his affidavit, with his transactions, associations, and friendship with the Jesuits, so fully proved by his opponents.

Mr. B——r, according to his own affidavit, came to *England* in 1726; and in the same affidavit maketh oath, that he hath, for upwards of 24 years last past, joined in communion with the church of *England*; so that according to this deponent’s own confession, he hath been in *England* 30 years, and a Protestant only 24 years: we should be glad, therefore, if Mr. B——r would inform us, whenever he is at leisure, what religion he was of the other six. In



In regard to his converts from Popery, whom he prevail'd on to profess the Protestant religion, till such conversion is better prov'd than merely by his own word, we are not oblig'd to believe it: nor even, if that should happen, will Mr. B——r have any extraordinary merit to boast, as he is indebted to us two or three converts in exchange for Mr. and Mrs. *Hoyle*! Our hero seems indeed, *in utrumque paratus*, always ready either to change Protestants into Papists, or Papists into Protestants, as it happens to be most convenient to him. What Mr. B——r says concerning the prejudice done to his character by Sir *H—B——d*'s shewing the five letters, is certainly true, and is indeed such a prejudice as will not easily be removed, though we can by no means so readily agree with him, that the said letters are a contrivance of the Papists to blacken his name; nor are we of opinion with him, though he hath thought proper to swear to it, that they will be in the least detrimental to the Protestant cause.

We shall not trouble our readers with any extracts from what Mr. B——r calls a circumstantial narrative of what passed between him and Sir *H—B——d* after the affidavit made, as it only contains a few short epistles concerning the letters; copies of which were delivered to Mr. B——r, and are here printed, though for reasons best known to Mr. B——r, not in the same order in which they stand in the other pamphlet.

Subsequent to the letters we meet with a second affidavit, sworn June 30, 1756, before Mr. *Fielding*, wherein he maketh oath, as in the first, that the letters were not written by him, and then very absurdly and unnecessarily denies the facts mentioned in the letters, such as his correspondence with *Carteret* and *Retz*, the affair of the woman and child, &c. which is certainly a ridiculous defence, because be the facts mentioned in the letters ever so false, as some of them perhaps were, the letters themselves might still be genuine, and written by Mr. B——r.

The rest of his second affidavit informs the public of what it certainly was not very material to acquaint them with, *viz.* that he married a bishop's niece with 4000 *l.* fortune, has a child by her, and that he has lived in *Bond-street* for 16 years, which no body, as we remember, did ever take upon them to deny.

Here

Here follow ‘some short (and very short indeed they are) observations on the letters, and the conduct of the persons who have published them, which confirms them to be spurious.’

He complains (and perhaps with some reason) of Sir H—B——d's refusing him a sight of the original letters, which it seems Sir H— said were seal'd up with other papers of consequence, in the hands of his lawyer, in a bureau of which he could not find the key, with other excuses, plainly shewing Sir H——'s unwillingness to produce them. What Sir H—B——d's reasons might be for refusing Mr. B——r a sight of the letters, we cannot pretend to determine, and cannot indeed but wish he had complied with B——r's request in this particular.

In regard to the letters, he declares them to be apparently false by the circumstance of the time when they were written.

‘Can it be believed (*says he*) that Mr. Bower could carry on a correspondence with the Jesuits, of such a nature as this, while he was employed in composing a work so contradictory to the whole system of Popery as his History of the Popes? The letters in question are all supposed to have been wrote in the years 1746 and 1747; that is, at the very time when Mr. Bower was writing the History of the Popes; when he had already wrote the first volume, and a considerable part of the second, and only a few days before he published his proposals and preface; which was afterwards prefixed to the first volume of the work.

This is no defence at all; for it appears that B—— did not publish his proposals till after he had left the Jesuits; had he been received and employed by them, he might probably have suppress'd the work, and we should never have been favoured with his history.

Mr. B——r then once more calls upon the authors of the letters to produce the woman and child mentioned in them. ‘They have been sought for, (*says he*) but have no where been found.—The reason is plain—they never existed but in the forged letters in question, and the wicked hearts of the authors.’

And why may it not be said with equal reason, that they never existed but in the real author of the letters, and the wicked heart of Mr. B——r?

Mr.

Mr. B——r's last resource (and a very strange one it is) is the improbability of his trusting the Jesuits. 'For no man, (says he) but a fool or an idiot, who knew them as Mr. B——r did, would have ventured his credit and reputation on their honour and secrecy.'

This, doubtless, is an admirable method of defence. To illustrate the absurdity of it, let us imagine a highway-man thus addressing a judge upon the bench: My lord, I am amaz'd your lordship should give any credit to this evidence so positively sworn against me. Is it probable, my lord, that I should be so very silly a fellow as to rob on the highway, when your lordship knows I could not do it without running the risque of being *hang'd*?

Before we take leave of our readers, and this article, we must do Mr. B——r the justice to subjoin his postscript, which is as follows:

‘ P O S T S C R I P T .

‘ Since the foregoing sheets were sent to the press, and their intended publication advertised in the news-papers of Saturday the 26th of June, a pamphlet hath been advertised, and this day published, to prove the authenticity of the six letters in question; which is pretended to have been written by a Protestant, but with all the virulence and scurrility to be expected from exasperated and bigotted Papists, by whom the principal materials therein published appear to have been furnished, and for the defence of whose cause alone they are plainly calculated. The public may be assured that Mr. Bower will, at a proper time, give an answer to the false facts and false reasoning of this anonymous Protestant-papist. As to his scurrility and invectives, Mr. Bower, agreeable to what he declared in his preface, will neither answer nor resent them: At the same time, he takes this opportunity to declare, that neither this or any other attempt of his enemies shall so far succeed, as to prevent him from endeavouring to compleat The history of the Popes with all possible expedition.’

We shall dismiss Mr. B——r, therefore, with our friendly advice, to be as speedy as possible in his answer; there is no time like the time present; every hour's delay is a fresh wound in his reputation, and if he doth not make the utmost haste, there are some which will perhaps never heal. He hath now pleaded to his indictment *not guilty*, and put himself upon his country. God send him a safe deliverance.



## ART. X. FOREIGN INTELLIGENCE.

A Physician in *Germany*, who is represented to us as a gentleman of great skill and veracity, has discovered a cure for the distemper of the black cattle, which he has had occasion of trying upon three several herds of thirty or forty head a piece, without losing one beast. It is no more than this: 'Give the beast affected sixty or seventy drops of *Ol. Vitrioli* well mixed with a bottle of water, twice a day for a fortnight.' This gentleman says, he took the hint from Dr. *Sydenham's* recommending the *Sp. Vitrioli* in the small-pox when attended with hæmorrhages and livid spots; and ascribes his own success in one of the most desperate variolous cases he had ever met with, to the use of this remedy. In a word, the case was: A gentleman had the worst kind of confluent small-pox, with delirium, livid spots, &c. The doctor had given him large doses of *Ol. Vitrioli* for thirteen days, with good hopes. He then grew worse, and the pox sunk, with very bad symptoms. Upon which the doctor gave him three ounces of bark without effect: But upon doubling the dose of \* *Ol. Vitrioli*, the bad symptoms went off, and the twenty-second day he was out of danger.

\* The particular quantity is not mentioned.

ART. XI. *The State of Poetry in Greenland.*

THE natives of *Greenland* are not unacquainted with different sorts of poetry, but satire is their principal study. An invidious malicious song full of bitterness is, according to them, the master-piece of human wit. The author of libels of this nature, instead of chusing to conceal himself, steps boldly into public view, sings his stanzas in the presence of him, whom they are meant to satyrize; and custom demands that his antagonist should answer upon the spot; it is an altercation upon which these people pique themselves.

A *Greenlander*, when he is offended, challenges his opponent, to meet him such a day in such a place, where he intends to sing against him; if the other fails to answer, he loses

his reputation. Though it sometimes happens that a noted victor keeps the stage to himself, and will find nobody daring enough to contend with him. Thus do we see that there are poltroons in poetry, as well as in battle.

The two adversaries being met in public, and every body gathered round them; the aggressor rises, and approaching his enemy, with his drum in his hand, begins to sing. The latter also rises at the same time, listens attentively, till the other has finished; then in a song answers his raillery; and ridicules him as much as possible. When he has done, the other replies; and thus a poetical altercation is continued till one of them being exhausted, quits the field, and the other is declared conqueror.

These songs, if justly considered, will be found rather prosaic than poetical, having neither cadence, nor rhyme, and yet less reason: however that the *Greenlanders* have an idea of cadence and rhyme, may be perceived by the following fragment of a *Greenland* song, made in the year 1729, on the anniversary of the late king *Christian* the IVth, then prince royal.

The burthen of every verse is,  
*Amna, aja aja; aja aja; aja aja: hei;*  
*Kongingoromamet, amna aja, &c.*  
 He will be king  
*Anguneog tokkopet, amna aja, &c.*  
 After the death of his father,  
*Tipeitsokigogut, amna aja, &c.*  
 We rejoice as yet,  
*Attatut asseigalloarpatit, amna aja, &c.*  
 Because that we love him, like his father  
*Pellesille tamaunga inekaukit, amna aja, &c.*  
 Who sent us priests  
*Gudimik ajosfarsokullugit, amna aja, &c.*  
 To instruct us concerning God,  
*Torngarsungmut makko innuille pekonagit, amna aja, &c.*  
 So that we might not be delivered over to the devils.

## Monthly CATALOGUE.

✓ *Our Duty as Patriots, Protestants, and Christians, in a Time of War, represented and enforced in a SERMON preached at Haberdashers-Hall, May 23. on occasion of the public Declaration of War against the French King, May 18, 1756. By Thomas Gibbons. 8vo. Pr. 6 d. Buckland.*

**M**R. Thomas Gibbons considering the pulpit (with *Hudibras*) as a drum ecclesiastic, and himself as a member of the church-militant, beats up, in the sermon before us, for good *Christian soldiers* to serve in the present war: and though we find him, in his preface, of opinion that \* *ministerial* discourses ought to be confin'd to the doctrine of the divine word, he thinks, notwithstanding it may not be amiss, to shew his zeal and patriotism on so public an occasion: Having therefore chosen out the following words from *Jeremiah* (which are perhaps as good as any his concordance could have furnished him with) viz. *Thou hast heard, O my soul, the sound of the trumpet, the alarm of War.* He then draws up his spiritual forces, and besieges the passions of his auditors with a lamentable account of the miseries attendant on a field of battle.

‘ See the contending hosts (*says he*) approaching to one another,  
 ‘ drums and trumpets animate the march, and loud sounding shouts  
 ‘ of mutual defiance begin the direful work of the day. O what a  
 ‘ scene is now beheld! what raging swords, flying bullets, and  
 ‘ flaming balls! what a dreadful discharge and exchange on both  
 ‘ sides of slaughter and havock! How loud and frequent are the  
 ‘ explosions of cannon, and how swift and wide the deaths that are  
 ‘ thrown out in the most frightful shapes from these engines of enormous destruction! What clouds of smoke ascend up to heaven,  
 ‘ and clouds, like the artillery of heaven, for their lightnings and  
 ‘ tremendous roar! the ground is presently covered with heaps of  
 ‘ mangled bodies, gasping and quivering in death, grows incumbered with the slain, and is every where drenched with blood!  
 ‘ still, still the enemies press on, break in upon one another, and  
 ‘ mingle their mutual slaughter! what clashing of swords! what  
 ‘ bloody encounters! what numbers are pushed down by the trampling horses, and lie weltering in wounds and gore, beneath their  
 ‘ feet! oh! who can paint the miscellaneous horror of living fury,  
 ‘ and dying despair. At length *victory*, that was long wavering,  
 ‘ decides in favour of one of the armies. The rout of the other  
 ‘ begins, and leaves behind it an *aceldema*, a field of blood, but  
 ‘ carries along with the miserable flight, confusion, shame, and terror.  
 ‘ The conquering enemies pursue, seize the straggling captives, and  
 ‘ maintain the flying fight, till hard fatigue, or the friendly covering of  
 ‘ the

\* The word *ministerial* in this place being a little *equivocal*, we should be glad if our author would change it for another whose sense is more determined.



the night stop the crimson hand of slaughter, and close the dreadful havock of the day. Such, such are the miseries of war!

Then comes the old sermon application.

To your watch-tower, to your spiritual arms, O Christians! ye soldiers of Jesus Christ! Now is the season of danger, now is the season, therefore, for extraordinary prayer! Employ your interest with heaven (amazing grace! but so it has pleased the God of all grace to allow us to consider the matter, *James v. 16.*) employ, I say, your interest with heaven in behalf of your dear country and your dear religion!

But there is no fear of God: Astonishing conduct! to tremble at the shaking of a leaf, and yet to have no fear of God! to dread a little fighting dust, and yet to rush upon the thick bosses of the Almighty's buckler, and out-brave the thunders of Omnipotence! O that sinners would but think, &c.

He then addresses himself first, to sinners (which by the bye is a bad compliment to those that come after) and secondly, to saints, his particular friends, to both which he gives very good advice, and concludes by way of encouragement to the latter, that

The moment a saint dies, or rather the moment that his veil of flesh drops off, that moment begins his blissful æra of perfect life and glory, a life and glory which shall run parallel with eternity's unmeasurable duration.

\* The saints being a body of men not very numerous in the present age, we could wish Mr. Gibbons had informed us where they might be met with.

✓ *Letters to the Right Reverend Author of a plain Account of the Nature and End of the Sacrament of the Lord's Supper. Containing a plain Account of the Sacrament of Baptism. In which all the Texts of the New Testament, relating to it, are produced, and the whole Doctrine about it drawn from them alone. Part I. 8vo. Pr. 6d. Baldwin.*

This pamphlet, consisting of 39 pages, and which is only the first part of a larger work hereafter to be publish'd, is divided into four letters to Bishop Hoadly, wherein the author very strenuously contends for the ancient primitive baptism of the church by immersion, in opposition to the present fashionable method of sprinkling. He observes with Wall and other writers on this subject, that the words *λῶω* and *βαπτίζω*, so often met with in scripture, can mean nothing but a washing of the whole body, that baptism is stiled a being buried with Christ and rising with him again. Which (according to Dr. Clarke) alludes to the practice of immersion, and that if baptism therefore had been performed then as it is now, we should never have so much as heard of that form of expression of dying and rising again in this rite. Our author then remarks, that many nations still preserve the antient manner, the vast Russian empire for instance, and all other churches who never submitted to the tyranny of the church of Rome. He then considers what excuse can be or is generally

alleged in favour of *modern baptism*; the favourite plea, he observes, is *coldness of climate*, mentioned by bishop *Burnet*, and other writers, but this excuse, in our author's opinion, can serve but for some part of the year, and for weakly constitutions; besides, that immersion was the constant practice of this *cold climate* till within these 200 years without any ill consequence.

'If therefore (*says he*) *baptism* was originally *immersion*, let it be immersion still; for, as your most learned friend Dr. *S. Clarke* has observed, "in things of *external appointment*, and mere *positive institution*, where we cannot, as in matters of *natural and moral duty*, argue concerning the *natural reason and ground* of the obligation, and the *original necessity* of the thing itself; we have nothing to do but to obey the *positive command*. God is infinitely better able than we, to judge of the *propriety and usefulness* of the things he institutes; and it becomes us to obey with humility and reverence."

This author (whoever he is) in our opinion writes very sensibly, and seems to be much in earnest, but, alas! *cui bono?* He may write on to the end of his days before he will be able to get the *fonts* enlarged, or persuade any *English mother*, from a countess to an oyster-woman, to suffer her child to be dipped over head and ears in cold water for the sake of *primitive baptism*.

*Reflections arising from the IMMORALITY of the present Age: In which some self-evident Facts are pointed at, which seem to call for a more immediate Redress, than any other article in our Policy, either at Home or Abroad. 8vo. Pr. 1 s. Cooper.*

The author of this pamphlet who, we doubt not, writes with a very good design, seems to be a sincere well-wisher to religion and virtue, but doth not appear to us possessed of qualifications, as a writer, that will in any degree enable him to restore or promote them: he declaims with a laudable zeal against the depravity of the times, and points out some *self-evident facts*, which call for a more immediate redress. It has been observed by Dr. *Swift*, that nice men are men of nasty ideas. We shall not, therefore be surpris'd to find at the head of these *self-evident facts* the following curious observation.

'The first I shall mention (*says he*) is the liberty the men fancy themselves privileged to take, of publickly making water in the streets, as occasion or humour shall direct them, tho' at the same instant they stand to do it in the most indecent posture, with regard to which, the most vulgar part of mankind seldom give themselves the least concern.'

He harrangues on this *delicate* subject for five or six pages, and concludes by remarking, that he can see but little prospect of a general reformation, 'whilst *pissing*, or, to use the modern phrase, *lugging-out* in public, is not to be reckoned a nuisance. Which it most certainly is, because young minds do not always move agreeable to the directions of their instructors, and the impudent  
'*novelty*,



'novelty, as \* St. Austin expresses it, may excite the curiosity of young ladies farther than is consistent with that purity of mind; which is decent for every girl, at least, to pretend to.'

Our philosophical reformer likewise observes, that the present degeneracy of manners in the fair sex arises from what he calls, 'a too early curiosity leading them to comprehend the truth of natural causes.' He complains heavily that the *modesty-bit* is out of vogue, and that *black-boys* are bred up in familiarity with young ladies; rails vehemently against *barbudy-songs*, and is no friend to *Ge ho Dobin*. He is also very angry with naughty boys for flourishing out impudent monosyllables with a piece of chalk, and after a very pious dissertation on the use and abuse of *barlots*, concludes, by recommending and endeavouring to improve upon a celebrated treatise written in 1743, by Col. H. Mordaunt, to prove the reasonableness and benefit of *whoring*, by a toleration of public stews.

\* De civit Dei. lib. xiv. c. 17. where speaking of the shame our first parents conceived on beholding each other naked, he says, 'Exstitit in motu corporis quaedam impudens novitas unde esset indecens nuditas, & fecit attentos rediditque confusos.'

✓ TURNCOAT, a Parody of the Tragedy of Athelstan. In one Act, 8vo. Pr. 1 s. Vaillant.

There is not, perhaps, any species of writing which requires less force of genius, learning or capacity, than that by which the author of the *Turn-coat* hath thought proper to distinguish himself. The writer of a *parody*, of this kind, has indeed nothing more to do than to substitute a ridiculous image in the place of a grand or noble one, and a low and vulgar phrase or expression in the room of a lofty and poetical one. Thus in the poor performance before us, the names of *Athelstan*, *Gothmund*, *Harold*, *Egbert*, are changed into *Tarncoat*, *Surly*, *Bragwell*, *Hardy*, and that, to be sure, of itself must promise a great deal of humour. The sixth scene of the second act between *Thyra* and *Egbert* is thus burlesqued in the parody.

'SCENE XIV.

'CHYDA, HARDY.

'Chyda. I must confess, I'm in a pretty pickle,  
'What shall I do now? Had I but my husband.  
'Hardy. Here am I.  
'Chyda. Are you indeed?—Yes, 'tis he!—  
'I'm glad to see you, Hardy—How d'ye do?  
'Hardy. Pretty well thank ye, love, how do you do?  
'Chyda. Heigh—ho!—Alas, my lord, I've been so frightened—  
'Who cou'd have thought, that we should ever meet  
'In such a place as this? it's very odd—  
'Ah! ah! It's very odd—  
'Hardy. What d'ye laugh at?  
'Chyda. Who can hold laughing at this hurly-burly?

P p 3

And



And who can hold laughing, we may say, at so much *wit*, of which, that we might not break the readers sides with mirth, we have here quoted but a very short specimen—if they have any curiosity for more, we must refer them to the *Parody* itself, which has, however, at least as much merit in its way, as the *piece* which it was written to *expose*.

*A Poem sacred to the Memory of Queen ANNE, for Her Bounty to the Clergy. By Edward Cobden, D.D. Archdeacon of London. 4to. Pr. 6d. Baldwin.*

*Martial* has long since observed, that

*Quæ post fata venit gloria, serò venit.*

What then shall we say of a compliment to *Queen Anne*, in the year 1756? But our author, we are to suppose, had an eye to the old *English* proverb, *Better late than never*; and hath therefore thought proper to immortalise her Majesty for her bounty to the Clergy, not without some oblique hints (towards the conclusion) of *Princes*, who, in *his* opinion, have not strictly followed so illustrious an example; as will appear from the following short quotation.

- The Clergy still were thy peculiar care,
- Divines of merit did thy favours share,
- And when enlisted in the chaplains train,
- 'Twas honour deem'd in thy distinguish'd reign;
- Their doctrines claim'd attention and regard,
- Their faithful duty found a sure reward.

In a note under these lines we are informed, that *Dr. Charlett* is the only instance amongst all the *Chaplains*, of having no preferment, which might only happen, (*says Dr. Cobden*) from want of a vacancy in his particular month of waiting.

This visibly alludes to the *Dean's* own disappointment, which our readers may remember is amply set forth in a pamphlet published by him some time ago, and wherein (if we mistake not) there are also some attempts in verse, which may join with this performance, to convince the world, that the *Dr.* may be a very good Divine, and a very honest man, but is certainly no poet.

*The EARTH'S GROANS, and her Complaints against Man; enumerating the Iniquities she labours under; and an Exhortation to Repentance, in Heroick Verse. To which is added, the Faithful Soldier, and fifty New Hymns and Spiritual Songs; seriously addressed to the Children of Adam the First. By Duncan Campbell. 8vo. Pr. 1s. Buckland.*

*Mr. Duncan Campbell* seems to be one of those enthusiasts who are too nonsensical to be understood, and too ridiculous and absurd to do much mischief. The following short extract will be sufficient to make all criticism unnecessary.

‘To

\* To the children of *Adam* the First.

\* *Dear Brothers and Sisters,*

\* I take this opportunity of expressing my natural and christian love and affection for you all; but more especially for thousands of you, to whom I am under many great and repeated obligations: and for whom I am consequently bound to pray, that God would be pleased to reward them for their good-will to me, and guide them by his counsel, and teach them by his word and spirit, all necessary truths; and prepare them for, and receive them to glory, when he calls them hence. Pf. lxxiii. 24. John xiv. 26. ch. xvi. 13.

\* I can assure you, that I am always grieved when I see any of our most noble, and antient family, act, or speak beneath what becomes the dignity of the children of a King. Our parents, *Adam* and *Eve*, (during their innocency) were the greatest, the wisest, the holiest, and the happiest King and Queen that ever reigned on earth.

For a specimen of his poetry, which is equally curious, take the first ten lines, which will give you a compleat idea of the whole.

On the Earthquake.

\* What ails the earth, what makes thee tremble so?  
 \* And like a drunkard, stagger to and fro?  
 \* Is it condens'd elastick swelling air?  
 \* That thus torment thee, and thy bowels tear?  
 \* Or is it some corroding fire within,  
 \* Makes these convulsions in thy face be seen?  
 \* What is it else that makes thee startle so,  
 \* As if thou hadst heard the last trumpet blow?  
 \* Or has some Water undermin'd thy peace?  
 \* Because it cannot cover thy surface.

✓ *Pharmacopœia Meadiana: Faithfully gathered from original Prescriptions, containing the most elegant Methods of Cure in Diseases. To which are annexed, useful Observations upon each Prescription. The whole digested under proper Heads. 8vo. Pr. 1 s. 6 d. Hinton.*

Dr. *Mead*'s death has given an opportunity to publish under his name, a collection of such prescriptions as are to be met with in every Dispensatory. When Dr. *Ward* is translated to Heaven, whoever faithfully reveals those secrets by which he daily performs his miracles, may shew himself the general benefactor of mankind; but as Dr. *Mead* did not traffick in *nostrums*, and made use only of the publick magazine of Pharmacy, in common with other physicians, it does not appear with what propriety this *Pharmacopœia* could distinguish itself with his name. It is somewhat strange too, that the only medicine perhaps which the Doctor ever introduced

troduced, or rather revived, (we mean the *Pulvis Antylissus*, which they say cures the poison of the mad-dog) should have been forgot in this collection. But our readers will be the best enabled to judge of the compiler's abilities by his preface, which appears to us as unintelligible, as any piece of nonsense that ever pretended to meaning.

‘ In order to obtain a proper insight into the knowledge and cure of diseases, it has always been found necessary for students in physic to propose to themselves some person eminent for skill in his profession, as their pattern and guide, by diligent attendance on whose practice to confirm theory by experience. Such advantage the author of these sheets proposed to himself, in remarking, from time to time through a series of years, the effects of the several remedies therein compiled, which method of proceeding afforded him the best criterion of their goodness. Many of the prescriptions being composed of medicines prepared according to the old *College Dispensatory*, as they are copied exactly with the rest from the Doctor's genuine Recipes, and their efficacy has been equally proved, it was thought fit to retain them, and present the same to the publick as they are in the originals.

‘ Nothing need be said to prove the authenticity of the Recipes, as no one, the least used to peruse originals of the kind, will have any doubt concerning them; and others who have not had that advantage, may easily satisfy themselves by obtaining a survey of such, and making a proper comparison.’

✓ *The true State of the Case of Sarah Rippon, Widow.* Pr. 6 d.  
Hooper.

This poor woman has been ruined by a Chancery suit of ten years continuance, and has published her case with a view to promote a subscription set on foot for some poems, which she tells us, she has written, and intends to print. It is an undertaking which we heartily wish may turn out to her satisfaction, as she generously seems to intend the profits arising therefrom for the relief of a distressed family, involved, by some means, in her misfortunes, rather than for herself.

*The Royal Conference, or, a Dialogue between their Majesties G \* \* \* E the II<sup>d</sup>. of E \* \* \* D, and L \* \* S the XV. of F \* \* \* E. With some Notes, Critical and Explanatory.*  
Pr. 6 d.

If people will scribble, in spite of nature, it were to be wished they would let Majesty rest in peace, and not introduce Kings furnished with stile and argument scarcely worthy of coblers.

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N. B. The letter sign'd C. came to hand, and shall be answered as soon as understood.



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